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NO.

Witerary .

Written for the Banner of Light. TRUE FRIENDSHIP.

BY WARREN SUMNER BARLOW.

How few are the friends that we love, How few are the ties that entwine, Where sympathy dwells in each soul, And thrills our emotions divine.

How few are the smiles from the heart, How few are the greetings sincere. Where friendship spontaneous flows-A fountain responsive and clear.

Though true-heafted friends are most rare-Oft severed, and seldom are seen ; Though distance may lengthen its line, By spreading earth's carpets between-

The heart-string will never be broken, True friendship can never be riven; It buds while our years are revolving, And blooms over fragrant in heaven.

Written for the Banner of Light

A LIFE SKETCH.

BY MRS. ELIZA M. HICKOK.

CHAPTER I.

Soft and sweet, a strain of music arose unon the evening air, from a spacious parlor, where a large and fashionable company were gathered, and floated upward, and over the merry laugh and lively conversation, gaining strength and power till it seemed to fill the room.

Soon it caught the attention of the animated throng, and every voice was silent, or hushed to a low whisper, for this was a rare and beautiful harmony, and must be woke by a skillful hand. Yes, and a heart, too, that felt as well as understood music for as the tones of the instrument swelled loud and strong, then, with a power which seemed to sway the mind completely, sank to a low yet sweet and thrilling strain, a voice joined harmoniously with it—a voice powerful and rich with deep, unuttered feeling. At first soft and low, it soon gained strength and fullness, till with the instrument it rose to a grand and lofty height thrilling and rousing the soul to new and better thoughts,

The organ was one of the finest, though it occupied a position designed by the mistress of the house to be rather obscure. For Mrs. Evans had feared greatly that an organ would not be so fashionable in her elegant parlor as would a grand piano. But John Evans was firm in his determination that an organ, and such a one as he fancied, should have its place in the parlor, for he dearly loved its music. And since he had given his consent that a piano might also make its appearance, and beside was perfectly willing that the other known as the "back parlor," when the "foldingdoors" were closed, this little affair was very amiably arranged.

The stately rosewood piano occupied a conspicuous position in the front parlor, which was largeand as Mrs. Evans reflected when she was trying to resign herself, " would do sometimes for small, select parties," and she could have the foldingdoors closed if she wished, and so shut out the "clumsy organ," which, however, was a rich and elegant piece of furniture, in its heavily-carved black-walnut frame.

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Mrs. Evans knew or cared little about music herself; but she was aware that many preferred the lively tones of the piano, with its stirring marches and gay waltzes, which set young feet in motion, and made the hours fly merrily and carelessly by. The swelling tones of the organ, she thought, seemed out of place in a parlor.

But to-night it was in the parlor, for the gathering was large, and the two rooms formed one spacious, splendid hall. Mrs. Evans would have preferred having the banished musical instrument closed, for "of course," she said, "no one would want that slow music," or "knew how to play it, either;" but John preferred it open, and although he seldom disturbed his wife's management of affairs, or joined the gay throng she liked to gather about her, yet, after all, when he chose, John Evans was master in his own house.

So, although the hostess, engaged in a distant part of the room, wondered who had taken a fancy to play the organ, she took no trouble to ascertain till, all about her, she began to hear comments and questions like these: "What delightful music!" "How divine!" "What a splendid performer!" and "Who is she?" "When did she arrive?" " How plainly she is dressed!" "Who can she be?'

The last remarks roused Mrs. Evans, and she made her way, as fast as she was able, to that part of the room, which now seemed the only attractive point. And working her way among the moving throng as fast as politeness would allow, and with a countenance rather more interested than usual, she at last caught sight of the absorbed musician, whose soul appeared to be in the melody she had awakened.

But Mrs. Evans's look of interest changed to one of startled wonder, then to one which plainly said, "it cannot be possible!" and lastly, as she became convinced that she actually saw aright, a look of terrible though suppressed anger succeeded, which marred all the beauty of a really handsome countenance.

And while she is struggling with her feelingsfor she would not allow them to betray her into an unladylike word or act—we also will glance at the innocent object which inspired them.

TWe see what Mrs. Evans saw: seated at the organ-a young lady, plainly dressed, in deep black; her hair worn in plain, though becoming

to one unused to toil, though not a ring glitters upon the pretty fingers.

The face, lighted now by the inspiration of music, looks beautiful. The eyes possess a wondrous power to flash forth the feelings of the soul; and now they shine with a rapturous light. And, standing near, looking as though she enjoyed the gentle commotion all about them-a tall, handsome girl, with sparkling black eyes, and hair the deepest hue of auburn, who received from Mrs. Evans a severely rebuking glance; for this young lady with the animated countenance and half-defiant air, was Miss Henrietta Evans, an only child, and the heiress of John Evans's comfortable wealth; and a more determined, willful young lady one seldom sees

Her mother rightly supposed that she could explain this unwarrantable intrusion, which, for herself, she could not understand, but was very much annoyed by.

But the music ceased; and the fair performer arose with a stately grace, which would have become any lady present; and seeming only anxious to escape from observation, quickly and quietly glided from the room, disappearing through a side-door, conveniently near. But not before she had met the glance, designed to be one of withering scorn and reproof, which Mrs. Evans hoped she would feel and profit by.

Her clear cheek flushed, but the color rose no higher; and there was something of a quiet, inherent pride in the look which she returned the brief moment ere she left the room.

Then there were more comments than before. Those who had seen her declared her "very plain looking." "Such a colorless face, and sad expression!" True, when the brief inspiration had faded from her face, hardly any stranger would think her beautiful, and many would declare her plain. Her features were regular-her hair wavy and abundant-a rich dark color, which would be called black, unless seen in the sunshine; her face nearly colorless, but clear and fair as a child's.

This was Clare Devine at the time we present her to you, reader. Looking at her pale, calin face, you would feel that it only wanted something to arouse the deep undercurrent of feeling which she must possess, and bring gladness and animation to her face, to make her beautiful as a

Vandale Horton, standing quite near, unobserved himself, had listened to the rare melody she awoke-had seen the dark, mournful eyes and he was destined not to forget either.

The guests were of course very curious to know the meaning of this sudden appearance and disappearance; but their hostess was evidently so deeply disturbed by it that they dare not question, but contented themselves with conjectures

But Mr. Horton had been a little too much interested to be so easily content, and being a very intimate friend of the family-in fact, Mrs. Evans hoped he might become a member of it ere longhe soon found his way to the side of Miss Henrietta, and commenced to ask her "who the young lady was-why she did not remain?" &c.

But the reply he received was rather a shock to his pride, for proud he certainly was. Belonging to an aristocratic family, he was proud of birth, of social position and of name; but yet he had a

To his questions Miss Evans coolly replied, She is Miss Clare Devine, my mother's seamstress, just at present, though how much longer she will remain in that capacity I consider uncer-

"But how on earth happened she to come in here to play?"

"Oh, I am all to blame for that; and as you seem so deeply interested, if you will call to morrow, I will tell you more about it."

But certainly she must be educated, at least in music; and she appeared ladylike, too. She must belong to a good family, judging from her appearance and not by her occupation.

And I presume she does, or did, rather, for I believe she is alone in the world now. But you know 'good families' sometimes meet with reverses, and-I suppose I shall give you a terrible shock, Vandale Horton-but her father died a suicide!'

"Good heavens!" exclaimed the startled young man, " what a cruel fate for her!"

They were now conversing apart from the company, and no one observed them, for they were quite generally supposed to be lovers. Mrs. Evans had seen them talking earnestly together, and smiled complacently. She would have felt less satisfied had she known of whom they were conversing.

"Well," replied Miss Evans, "I am glad you can think more of her lonely condition than of the disgrace the world would attach to her. Most people would exclaim only of the humiliation, and 'wonder how she dared hold her head up in society,' as if she were to blame for the misfortunes of her friends."

"You are right, Miss Evans; she is not to blame! But she must have suffered terribly. Do you know anything more of her unfortunate father? Had be committed a crime, and feared detection that he should take his own life?"

"I know hardly anything about it. I think, however, it was some business trouble; but I have always heard him called an honorable man. But they are looking for us to come over there."

And soon they mingled with the gay throng now forming for a dance. Here we will leave them, and, glancing backward a little, learn what Mrs. Evans is so anxious to know, how Miss Devine happened to be in the grand parlor at an evening entertainment.

CHAPTER II.

Clare Devine had been an inmate of the house-

Department. in its dark abundance. The hands, small and far given excellent satisfaction. Mrs. Evans was want father to hear you play; and he will never fair, seem at home in their occupation, and belong pleased with her attention to her work, and the have a better chance." neatness with which it was done, and, further than that, took little notice of the pale, sad girl who never murmured at the lot she seemed so little fitted for. But Mass Etta had taken a fancy to her, and when she liked a person she was a true friend. Thoughtless she sometimes was, but kind at heart, with one of those resolute wills which fears no opposing power, she chose and rejected her friends where she pleased, caring little for the rules of society. And this was a great trouble to her mother, who was always so fearful of "what people would say." One day Miss Devine was left alone in the house,

and, having completed her work at hand, she had wandered into the parlor, and, seeing the open piano, thought she would give herself the pleasure, rare with her now, of hearing its tones. It would seem to rest her weary soul, even though it brought sad remembrances to mind. Soon she was lost to all but the music which she loved so well, nor heard the entrance of Miss Evans, who had come quietly in and listened-with a surprise which had nothing of envy or annoyance-to this music from one whom her mother would wish her to consider far beneath herself.

But Clare Devine struck a chord at last which awoke such painful memories that she falteredshe could not go on, and, covering her face with her hands, allowed her tears to flow freely. And then the kind, sympathetic heart of Miss Evans was touched. She thought only of the grief of the young girl before her, and, coming to her side, spoke gently and as though she were a sister. Clare was startled; she had thought herself alone; and, struggling hard for her usual calmness, she earnest sympathy expressed by her new friend could not be cast aside. She felt that it was real, and it assured and comforted her until it melted her usual reserve. They did not refer to the cause of her grief, but talked of music, Miss Evans asking her if she could play the organ as well, and receiving her reply that she was very familiar with it, and loved its music best. Then she gained Clare's promise to play for her sometime, though she did not ask it then, for it was nearly time for her mother to return, and she well knew how displeased she would be at such familiarity.

But from that time she determined to befriend Miss Devine in every possible way. And she had done so, making her life far happier than it would otherwise have been.

Early in the afternoon of Mrs. Evans's great party, Clare sat busily sewing, in the back room assigned to her for her daily labors. She was thinking of her sad, eventful past, and wondering if her future was to be all as lonely and monotonous as her present, when Miss Evans came into the room, carelesly attired, "to take all the comfort she could." she said, before she must dress for evening.

Now, Miss Henrietta Evans had set her mind would have seemed impossible. She had planned a scheme very recently, so wild and improbable, she would never breathe it to any mortal; and yet, she did not despair of its final success. She knew, to draw Clare into it, she must deceive her a little; for if Clare Devine knew some things which she did not, but Miss Evans did, she could never be persuaded to enter the parlor, when so many guests were present.

She must not know that Mrs. Evans would regard such a step as almost unpardonable presumption in one of her position. She must not know that the organ was seldom used, and might excite attention; or that, beyond a few who would delight to hear it, her appearance would cause any comment.

So Miss Evans began to talk with her, saying, 'It was a pity that one with such rare musical talent should spend her life in sewing; she was | Later, when she had retired to her own room, she fitted for something else; and why did she not teach music, since she loved it so well?"

Clare smiled very sadly, and replied, "When one is forced to do something, and cannot obtain the employment they would wish, then you know they must do the best they can."

"But you ought, without difficulty, to get a situation as teacher, for few understand so well or can play different instruments with such ease. I am very sure, with all my anxious mother's trouble and, expense, I shall never be able to throw such power into a plece of music as you | Horton and Henrietta Evans shall eventually do; and I wonder how you had patience to learn both the organ and piano so thoroughly."

"My father wished me to learn on the piano; but my mother best loved the slow, deep tones of my way of thinking. Now, it would be of no the organ. It was her favorite of all others. Loving music as I did, I could learn readily on any truth of these things. What does she care about instrument. Beside, I had always the best of

Miss Evans looked thoughtfully at Clare, as she ceased speaking, and thought what a selfbeen hers, coming as they did in quick succession, she should have sunk beneath them; and could never had the moral strength to face a harsh, opposing world.

Soon she said, "My father dearly loves the organ, and ours is very fine; but he seldom has the pleasure of hearing it, for I can perform but poor-Miss Devine, if you would only go down to night, be to him. He is not always in the parlor, but tofriends will be present. Now do n't say no, Clare,"

Clare looked at her with great surprise. There

could be no doubt but that she was in earnest, and very anxious that her request should be complied with.

"But, my dear Miss Evans, consider how odd such a proceeding would be considered by your proud, fashionable guests; and would not your mother be highly displeased?" "Oh, she never minds music at all," said Miss

Evans evasively; "and I do so like oddities. If you only knew how some would like to hear you play, I am sure you would gratify them." "Indeed, I love to please people; and under hardly any circumstances could refuse a faver,

which at the same time is such a pleasure to myself, as to play the organ. But certainly, among your guests, there will be those who can perform with equal, if not superior skill." "No! emphatically. I venture to assert that

there will not be a lady present to-night who can wake such music as Clare Devine; rightly named, too, for her playing is divine," she added in a

"Now, I fear you are disposed to flatter," said Clare, gravely.

"Indeed, I do not mean to, for I know it would displease you. I only spoke as I felt; and I want you to regard me as your friend, and hope time will prove to you that I am," said Miss Evans, earnestly. And after talking for some time longer she gained the desired promise,

Clare disliked to refuse the impetuous but kind-hearted girl a favor which she could grant so easily; and never guessing that it would occasion more than a few passing remarks-for she would have apologized and retired. But the did not anticipate attracting much attention-Clare told her that she would be ready at any time she should come out for her.

> Miss Evans was delighted, for some reason of her own, and she thought to herself, " I hope she may not have to regret it in the end."

Evening came, and Henrietta Evans, merry and brilliant, as she helped to welcome the fast-coming guests, still felt a little anxious in regard to her cheming. But she glided gaily about, with a smile and pleasant word for every one, only waiting for a favorable opportunity to slip out and conduct Clare to the organ. That favorable opportunity she considered had arrived, when, her mother being busy in a distant part of the room, she had contrived to draw Vandale Horton in the vicinity of the organ; and getting him engaged in conversation with her father and several of their particular friends, she disappeared without being missed. She had marked their interest in conversation, and whispering to Clare, "No one will notice our entrance," both passed quietly into the room. Clare took her seat at the instrument, feeling rather nervous at first; but, as was always the case with her when once she touched the keys, she thought of nothing else. She was perfectly at home then; and soon, forgetting surroundings and circumstances, she played with a power and depth upon accomplishing something, which to many of feeling rare even with her; while Miss Evans stood by her side, rejoicing that to-night Clare sur-

passed herself. Of course such music must attract attention: and it did in the manner recorded at the commencement. But when Miss Evans saw her mother's glance of wrath to Clare, and of angry rebuke to herself, she knew it was not ended. A storm was gathering, and she determined it should not fall on Clare, if she could receive it herself. But after her conversation with Mr. Horton no more was said on the subject, which, however, could not be banished from the minds of at least three persons.

When Mr. Horton parted from Miss Evans that night, he said he would call the following evening; and she, with her scheme still in view, asked him to call at an hour when she know her mother would not be present at the time of his coming. laid aside her ornaments and rich evening dress. and sat down to consider. "Well," she began, 'I am sure I do n't know what I have done now. I suppose I may as well prepare for a lecture in the morning. Mamma knows that I had something to do with Clare's appearance in the parlor; but from her look, I am afraid she will never forgive Clare, and will send her away. But not if I can help it I know very well it is mamma's wish, and an old arrangement between some persons, (who had no business to arrange such matters) that Vandale marry. But I am by no means certain that he cares any more for me than I do for him, which is enough for friendship, but not for matrimony, in earthly use to try to persuade mamma of the love, so long as he has wealth and a good standing in society? But if only Mr. Vandale should really meet with some one he knew he did love why, then, I fancy that would end it. He would control she had. For she had heard something of marry to please himself, and I should be free." her painful history by a person who had known But by the look in her eyes, the expression of her the family. And she thought, had such trials face, and the softly spoken words, of which we only catch the name of "Herbert," we imagine that the heart of Miss Henrietta is not quite free. Soon she continued," And Clare Devine is just

the one for Mr. Horton. Though she has nothing of worldly wealth, he has enough; and with all else she is gifted. And if he could listen to that music and see that sad, expressive face, and not ly, having always practiced on the piano. Oh, be interested, I am mistaken in him. Now I hope I shall never be guilty of match-making to any and play, as you only can, what a treat it would extent, but I do want to see how much I can help matters along, just this once. But what a shock I night he will be, for many of his own particular gave him to night. I hated to do it; but I knew how quickly mother would refer to it, and preshe continued rapidly, fearing to hear the direct | sent it, too, in the worst possible light at the first refusal which she naw spoke from Clare's eye opportunity; and then I never can tell anything and lip. "There will be so many present, you gently. Well, if he can get over that, knowing can just go in by the side door, and retire as nothing of extenuating circumstances, sufficiently quietly, if you wish I know it is asking a great to wish to know more of Clare, I will risk the style, a spray of natural leaves twined carelessly hold of Mrs. Evans but a short time, and had thus favor, but please don't refuse this once. I do so rest—and if he can't he is n't worthy of her. And upon herself for a living. I think it very im-

Clare-of course she will love him! how can she help it! so handsome, so graceful, and withal so good, I wonder I do not love him myself. Well, perhaps I might if I had never seen Herbert Morris;" and very gently the name was breathed. But, dear me, how late it is! I must retire!"as a little clock roused her to the fact that it was nearly morning. And now, thinking we have given the reader enough of Miss Evans's soliloguy to enable him to see how matters stand in the family, we will allow her to rest.

And leaving her to devise how she shall best appease her mother's anger on the morrow-leaving Vandale Horton to his Etruggle between pride and prejudice, and trying to banish the remembrance of the voice and eyes which haunt him so -leaving Mrs. Evans to muse upon the events, which have aroused such foolishly angry feelings, and to consider how she may best rebuke such conduct-and leaving Clare to wonder if she will express the anger in words which she did in her look-we will bid them all "good night."

CHAPTER III.

Mrs. Evans sat alone in her own room, attired in a comfortable morning dress, and reclining indolently in a luxurious yielding chair. Her late, delicate breakfast had been served for her there, for she was not disposed to make much exertion, after the fatigue of the evening before. Beside she has a task before her which it is to be feared may prove arduous, for she intends to convince Henrietta of the impropriety of her doings last evening, and make her see things in their "proper light," in regard to her conduct before the "popular world." So she requested her servant girl to tell Miss Henrietta that she wished to see her as soon as convenient, and in her room. And now she is taking her case, and awaiting her daughter's coming. - She is a - fair, proud woman, who looks as though she had little sympathy with the "gentle passion," which, to youth, clothes life with new beauty, and throws over all things the levely rose-tint which makes earth enchanting to them.

But Madeline Evans was Madeline Danforth once; and then, untouched by pride, unfettered by wealth, only a country farmer's daughter, she had thought her own plain, comfortable home the brightest spot on earth, and the presence of one who loved her truly, all of happiness to her,

But we commenced to write of Clare Devine. Mrs. Evans's history must remain unwritten; only that the gay, handsome young sailor was discarded for plain John Evans, who had wealth, though not so much as she had supposed when she gave him her kand without a heart. But he was a kind, indulgent husband. He had been fond and proud of the dark-eyed maiden, who still showed him little affection; and he had labored incessantly to supply her with everything her pride demanded. He had added yearly to his property, and still be tolled on, for it was costly living in the style that pleased Madeline, and it would never do for her to have a want unsupplied. When the season is further advanced, and the heat of the city becomes uncomfortable and wearisome, she will pack her trunks with everything her pride requires, and away at some delightful watering-place, find ease and comfort. But John Evans will toil on, and if he should take a brief respite from business duties, he will hardly enfoy rest, for his mind will continually wander back to that which absorbs his life. Perhans he sometimes thinks that he made the "great mistake," which many another has made: but he is silent and uncomplaining, and if he does not murmur, we will not for him.

But here Miss Evans has entered the room, and, quietly seating herself, awaits what her mother has to say and from their conversation we may learn something of Mrs. Evans's ideas of propriety, and also the wide difference of opinion between mother and daughter.

"Henrietta," she commenced, "I have sent for you to learn something of last night's occurrence. which, as you must be aware, displeased me very much for I cannot think-bold as she is-that Miss Devine would have entered the parlor in that manner without some encouragement, which of course no one but you would give."

"Well, mamma, so she did; not only encouragement, but special invitation-more, persuasion, on my part; and I assure you she was very unwilling at first to do so. But, since I did persuade her, I hope you will consider that I am most to blame."

"Henrietta Evans! what will you do next? Of what avail are all my efforts to educate you for society if you persist in such unaccountable, willful fancies? Think how the affair will be discussed by our guests! and what do you suppose they thought of it? And why, if you please, were you so anxious that she should make her appearance there and attract attention by playing that

"My dear mamma," said the daughter pleasantly, for she meant, if possible, to soften her mother's anger toward Clare, "I cannot view the affair so seriously as you do. I did not really think it would attract much attention, and it would not if the music had not been unusually brilliant. And I did wish papa to hear her play; you know he is very fond of such music, though he can seldom hear it; and Miss Devine certainly has rare talent. Though she occupies the position of seamstress it was not always so; and there is not one in your 'circle' more thoroughly accomplished, more refined, or more naturally a lady.'

Her mother's lip curled slightly as she said: "You are very enthusiastic, Hearietta, over a low person of whom you know but little. We do know that her father died the miserable, disgraceful death of a suicide, prompted to it, no doubt. by his own misdeeds. And if she has received a musical education, we do not know how it was acquired. If her father had been very wealthy, and expended so much for her, it is hardly likely that she would have been left solely dependent

probable that she or her connections were even reputable, to say nothing of belonging to good society;' and, if they did, what place can the poverty-stricken daughter of a suicide expect to take? And she ought to have sense enough to know she was out of her proper place in a select and fashionable gathering-although I must severely condemn your own course."

Henrietta was thoroughly aroused now, and she replied earnestly, "I do not doubt one wordof her past, which she has told me. And I do not believe there was one present who thought her out of place, or would until they knew her history. Then, of course, 'society' would frown on her. But I do not consider poverty a crime, or misfortune a disgrace; and I should think the poor girl had suffered enough to receive a little sympathy instead of condemnation for what she could not help. Clare is noble and good as she is lovely and gifted, and she does not deserve your scorn. If, mamma," she continued in a more subdued tone," you would only lay aside your prejudice, this once, and know Clare as she is, you would see that she is a person of superior talents and strength of mind."

"But, my daughter, society will not recognize her, and 'people are known by the company they keep.' But," she continued, still clinging to her one idea, "since you consider her so charming, perhaps some one else might be allured by her wonderful powers. How would you like if she captivated Mr. Horton, if one could think of his stooping so low? I believe I saw him standing near the organ last evening, and I have no doubt she is as designing as she is bold."

"And I believe she is neither one nor the other," replied Henrietta; " and, as far as I am concerned, Mr. Horton is welcome to choose whom he likes, I am sure Clare is worthy of him."

"Henrietta Evans!" exclaimed her mother, completely astonnied. "Have your senses taken leave of you? I am sure you cannot know of what you are talking. I think Miss Devine must have exercised some strange power over you, and the sooner she leaves this house the better: though I had thought some of letting her stay. and teaching her a few lessons which I think she greatly needs. But what can you be thinking of, Henrietta? Do you not know that it has always been my wish, and also the wish of his own parents, that you should marry Vandale Horton? Then think of his wealth, his position in society, beside his personal attractions. There are few young men so desirable."

But, mamma, if he does not ask me to marry him, I hope it is not expected that I am to ask

"What an absurd idea! Of course he does not consider there is need of haste in asking, since it is so well understood by all parties that you are to marry. You observe that he never directs his attentions to any one but yourself. But as to Miss Devine, if you cannot cease this unnecessary familiarity, and allow me to assist her in understanding her position, why, then I must dispense with her services as seamstress, which services are really valuable on account of her neatness."

"I think you would hardly find another so competent, mamma. And, if you would allow such a proceeding, with my promise to be very guarded in my manner, she can teach me a beautiful piece of music, which I have long been anxious to

Henrietta saw now that her only chance for success with her mother, was in practicing a little deception, which, under the circumstances, seemed innocent; so she resolved to change her tactics, fearing she had already said too much. And seeing her mother interested about the music she described as surpassingly brilliant, she pursued that theme for a while. And Mrs. Evans, though she cared little for music, yet knew from the remarks she had heard, that Clare was an unsually fine performer; and if she would be any advantage to Henrietta in that respect, she would rather wish to retain her; besides, she was skillful with her needle. And, after more conversation, which to record would be wearisome, she decided that Clare should remain awhite longer. And in the manner I can aid you, or any one dear to you, we merely desire to show that force exists in meantime she would have it distinctly under- remember it will be happiness for me to do so." stood that she was to "keep her place;" and if Tears were in Henrietta's bright eyes, as she Recognizing that science is not a mere classificially Mr. Vandale Horton, although of course he would never notice a scamstress.

And Henrietta, glad in her heart that the worst was over, escaped to her own room resolved to see Vandale that evening before her mother did: and also to coax Clare not to mind if her mother did say some lofty things, but to stay for her sake, for she knew that Clare, though very calm and self-reliant, was by no means spiritless, and would never bear insulting language.

But Mrs. Evans had very graciously, she thought. concluded to say but little to Clare, only politely. giving her to understand that she was rather surprised at her proceeding, and should not like a repetition; and now feeling that she had done her duty, she trusted that Henrietta would be more eareful in future about "intruding her strange fancies.

Late in the afternoon of the same day, Vandale Horton called, and was shown into the parlor, where Miss Henrietta sat alone, and apparently busy with her embroidery. She read in his countenance something of his feelings, as he took a seat near her. She saw that he was interested, and anxious to know more of Clare: but whether his interest would overcome his pride sufficiently to seek a further acquaintance, she could not settle in her own mind.

'I am glad you came early, Mr. Horton," she said, after a few remarks on various topics, " for I wish to redeem my promise, which I should hardly be able to do later, when mamma will probably be present. For you must be well aware of her prejudice and pride of position."

Yes, I know," said Mr. Horton, smiling, "And I must confess to not being entirely free from it myself, owing, I believe, to my early education But experience with the world has taught me that all are not to be respected who ride in splendor; nor are they all to be despised who occupy, or perhaps have been forced to occupy the lower walks of life. I have been for some time trying to distinguish, and to honor only those who are worthy, be they where they may. But you were to tell me of Miss Devine. Why she should take that singular step? I thought she had no desire to attract attention, for she seemed lost to everything save the delightful music she awoke."

Miss Evans then proceeded to tell him all of Clare she knew, and the reason of her coming into the parlor. And so minutely she described all her own argument and coaxing to induce Clare to comply with her request, and if there was any one to be blamed, wishing it to be herself, that when she had finished the gentleman looked intently at her, with a curious expression on his countenance.

'And why, if I may presume to ask, did you so wish her to appear in the parlor last night?"

Spite of all her efforts, Henrietta Evans knew that the hot blood mounted to her face, and that she betrayed a little agitation at the point-blank question; but the soon replied, "Well, I did

want father to hear her play. He never had, and he so loves the music of the organ. And among so many, I thought she could play to a few gathered about her, without attracting everybody's in IS IT THE DESPAIR OF SCIENCE? attention. I did not reflect that being such a rare performer, all would notice her, as it seems they did. No; you may be sure, Mr. Horton, that Clare made her reserved. She is proud and sensitive, but has great power of will, and well endures her suffering alone. For she does suffer, knowing exactly how people regard her now, and for no fault of her own, only because misfortune came. What has science established in regard to force:

upon her family." afraid to talk common sense, (if they possess it.) in public. But the world has strange ideas."

"Indeed they have, If Miss Devine had apattractions which she does."

You seem to be her firm friend," said Mr. grandest generalization of the century. Horton, smiling.

And though I do sometimes disturb my dear matter and motion. The metaphysical concepto see her take her rightful place in society."

Again that half-puzzled expression rested on ally understood by all their friends, that at some these two young people would marry.

But, as often happens in such cases, neither ap- that which we call electricity." peared to care for the other, beyond the limit of quainted, and so much in each other's society, that I gladly avail myself of his expression: that they seemed most like brother and sister.

But Mr. Horton, while he knew that he did not love Henrietta Evans as he could love, had interlaced with ethereal movements, forming thought, for some time, that she would not die what we call cohesion or chemical affinities; in broken hearted if he never proposed. And of the infinitely great we have the same laws of late he had suspected that some one else might | tion illustrated in the revolution of suns, and the have found that favor in her eyes which he could

to bring together two persons whom, she thought, ments.' might be mutually attracted, unless she felt that | The othereal vibrations known to us as light it would, in some way, affect herself. For who will serve to more clearly bring out our object. among us is so good as to be free from the tincture | Light being merely a form of motion, consists in of selfishness? Beside, he thought he knew what a series of undulations in this all-pervading ethegentleman had interested this determined young | real medium; now color depends entirely on the the-way, do you know where that young man who was staying at Mr. Arden's, has gone? this order: red, orange, yellow, green, blue, indi-Morris, I think was his name. I rather liked him, though I only met him a few times."

Mr. Horton was satisfied now, for the rich color trembled visibly, as she tried to appear busy to New York to stop with his uncle and pursue Those waves longer than the red ones are invisihis studies.'

lives with his uncle? I believe I have been told he is studying for the bar.'

Henrietta replied, in a low tone, "His mother is living; but his uncle is wealthy, and made him tial perception of the modes of force. A very a liberal offer"-she stopped suddenly, as if she were saying too much.

then, taking her hand, which no longer tried to able to realize. So of sound; we can only hear guide the needle, he said, seriously, "Etta, dear, from this time let me be your brother, for I am convinced that only as such you care for me. You will be like a dear sister to me; and if in any

she gave Henrietta any instructions, it must be raised them to his face. "Oh, Vandale! you are cation of facts, but an explanation of the essential ey were not liable to callers, and espe- good and generous! I could not ask for a bet- laws on which such facts are based, Prof. W. D. ter or more noble brother; and it does not pain you that I can only love you as a sister?"

"Not in the least," was the smiling reply. can even now anticipate the pleasure I shall enjoy visiting you some future day in your own home.'

Then he learned more of Herbert Morris. His father was dead; his mother was very poor; and he and struggled hard to obtain an education.

"But," said Miss Evans, with a little look of defiance, "he is not ashamed to own it; and for that I honor him."

After that the conversation continued, until interrupted by the entrance of Mrs. Evans. But we have not time to record it here, only will say that they came to a good understanding, and promised to be friends to each other; and that we think there is a surprise in store for Mamma Ev-

[To be continued.]

Written for the Banner of Light. THE MYSTIC LINK.

BY MILLIE C. POMEROY.

Like a stream among the heather, Tangling life and life together, Our two childhoods ran: Loving ever so sincerely, But not knowing quite how dearly Till he grew a man.

Then there came a fearful shadow Over wood and over meadow: For Death's angel came, Opening wide the flowery portal Leading unto life immortal, Calling my love's name.

Then I went, and said. "My dearest, Is there naught in death thou fearest? 'T is so strange and dark, When thou 'rt passed beyond our knowing, To the realm where thou art going, In that sable bark."

"Dear." he answered, smiling gladly, "Do not speak and look so saily, Only hear, and think I shall still be ever near thee, Still have power to love and cheer thee, Do not break the link!"

Then he went, and all my sadness Changed at once to joy and gladness: For I clasp his hand, And I know that he will guide me And will ever walk beside me. To the Summer-Land.

If I keep my faith unchanging, Keep my wayward heart from ranging O'er temptation's brink, Knowing that he loves me only, I will never more feel lonely, Never break the link.

Men who are continually troubling themselve about the effect of what they say or do, are like boys who shout to hear the echo of their own

Original Essay.

BY DYER D, LUM. What are forces? Are they the real and unhad no wish to be seen or noticed. Trouble has derlying verities which in their correlated form constitute the world of cause and effect, or are

"Combinations of disjointed things, And forms impalpable?"

they mere names representing no thing,

First, that all forces are but modes of motion and "At least, my dear Miss Evans, I am glad to mutually correlative. It has also demonstrated see she has so warm a friend and firm an advo- the existence of an ether filling or permeating all cate in you. I wish more of our fashionable world space. Heat, for instance, was found to be but were as true and fearless of speech; and not motion communicated in this ether or in the atoms of matter, and that this motion was susceptible of transformation into other effects; in other words, the form of motion now known as heat peared as somebody's heiress, how quickly she was capable of transformation into that mode of would have been surrounded by those eager to motion known as light or electricity. Here was gain her favor, even did she not possess half the a discovery equaling in importance that of the laws of gravity by Newton, and offering us the

Science is leading us back to the doctrine of Because I am satisfied that she is worthy. Des Cartes, that all phenomena are reducible to mother's ideas of propriety, I must choose my tion of different kinds of matter is now obsolete, friends where I like; and, knowing what I do of as well as the equally metaphysical idea of light, Clare Devine, I have become strongly attached or magnetism, or electricity, consisting in some to her, and nothing would gratify me more than mysterious "fluid." We retain the term, but use it, however, under protest.

All matter is resolved into molecules, and these Mr. Horton's face, as he looked thoughtfully at molecules are aggregates of ethereal atoms. Electhe young girl beside him. He knew very well tricity cannot be transmitted through a vacuum that it was the wish of both families, and gener- of a quarter of an inch even. Consequently its "propagation is affected by peculiar motions of period, which they were to arrange themselves, molecules, which, being rapidly transmitted from molecule to molecule in the conducting body, form

An able writer has so tersely set forth this concommon friendship. They had been so long ac- ception of the molecular construction of bodies

"Our only conception of bodies is that of atoms moving close together. In the infinitely minute we revolution of planets around them. Throughout the whole of this system of varied aggregates we have the same laws of harmonious and rhythinic Now his suspicions were strengthened. He inotion. One definite motion bears the name of knew she was generous and kind-hearted, but he heat, another of light, a third of electricity; but knew she was generous and kind-hearted, but he wherever a successful analysis is made, the last could not believe she would make such an effort facts disclosed are atoms and their related move-

lady; and with this in view, after a few moments | length of these light-waves. When light is made had passed in silence, he suddenly asked, "By- to pass through a prism there occurs a band of colors like a section of the rainbow, always in go and violet. These colors give us the relative length of the undulations. The longest waves produce the sensation known as red light; the flooded her face in an instant; and her hands shortest, violet. But at each end of the spectrum there are waves which produce no sense of light. with her work, and to answer indifferently, "I The spectrum has been analyzed into three debelieve-I think Nellie Arden said he had gone scriptions of rays-light, heat and chemical rays, ble to our visual organs, and are only manifest as "But who is he? Has he no parents, that he heat; those shorter than the violet produce chemi-

cal effects, and are likewise invisible. Consequently the laws of force show us that our physical organization is fitted for only a parslight difference in the construction of the eve would reveal to us new forms of beauty around And Vandale Horton hesitated only a moment, us to which our eyes are now closed and we unsounds of a certain pitch; above or below a certain degree, and our ears are as dull as if filled with melted wax. What the nature of these sensations would be it is useless to speculate upon: many ways unappreciable to our physical senses.

> Gunning has given us a small pamphlet (from the press of William White & Co.), the title of which I have assumed for this article, in which he endeavors to show that the manifestations of force known as " spiritual phenomena," are susceptible of a rigid scientific examination.

> The Professor's work is unfortunately so short that he is unable to more than briefly, though most succinctly, outline the relations of the phenomena from the platform of the sciences. He cites, in illustration, the case of a gentleman in an audience controlling the mind of the medium speaking so as to mentally dictate every word spoken from the platform. Dr. Brittan has given a number of well-attested instances of mind influencing mind at a distance of miles.

"And thoughts, like sun-fires, penetrate the world, And go where they are sent; thus mind meets mind, Though mountains rise and oceans roll between."

How is this effected? And right here the doctrine of force aids us to a rational explanation. Force is communicated by vibrations or waves. Physical force by waves in matter, as sound by vibrations in the atmosphere; light by waves transmitted through the ethereal medium filling all space. Will-power is recognized by physiologists as one of the highest manifestations of force. From the purely physical forces are evolved the chemical; from these the vital; and eventually the mental, for mental force exists in animals as well as in man. From the lowest to the highest, there is a well-marked series of correlative processes by which each higher force is evolved. Now in hallucination

"The soul— Wrapt in strange visions of the unreal— Paints the illusive form,"

because the mental force acts with sufficient power to impress the eye through the brain, for, as Dr. Brittan says, "When the electric forces of the brain are deranged, and especially when they are greatly intensified in their action, from whatever cause, the ideal images become so vivid that they may be duplicated by reflection, and thus he made to assume every appearance of outstanding forms of the objective creation."

In psychological experiments we have the mind of one person controlling the mind of another, and consciously producing these ideal images to appear as objective. Here is the transmission of mental force. How can this be?

Prof. Gunning says of the case cited by him and referred to above, "Now, something must have passed from the doctor's mind into the brain of the medium. There was no speech, no gesture, no visible sign; and yet the thoughts matured in one brain were passing, by a subtle chemistry, into the brain of another. I think they were carried there on waves of nerve-fluid, or 'odyle,' as thoughts are carried on waves of electricity; and I think they were uttered from the woman's lips as they were shaped in the doctor's brain, because each odyllic wave, falling into her brain, produced there the same motions as those in which it was

both in the body.

Now, admitting the continued existence of mind

mind to mind ignoring all physical restrictions support. This may not commend it to some. and barriers, and passing direct from brain to

ning: "Rays of light flowing from an object into the eye shake the optic lobes of the brain, and we see-not the object, but a representation of it. Now, if any other force could affect the optic lobes of my brain as light affects them, I would see, though in utter darkness; and if any other force could shake the auditory centres as sound shakes them, I would hear, although in the silence of an Arctic night; and if my brain be quiescent, any other mind could induce in it those motions which my own thoughts induce, I would act and speak the thoughts of that mind as if they were my own—I would be mesmerized."

To look at the physical senses only, what a marked difference we discern in their relative power in individuals! What one can see, to another is blank; what to one is really annoying, from its shrillness of tone, is unheard by his fellow. So of the other senses. Have we not abundant instances of this being also the case with those faculties through which alone these higher manifestations of force can be effected? Not only is but a page or two of Nature open to our sensorial perceptions, but it does not lay in our power can penetrate.

tempting to subject these phenomena to scientific for the conjunction of the highest and divinest formulas, must be my excuse for the length of principles in the lives of men and women never this article. I have attempted no criticism of the pamphlet. What I have here endeavored to alone, does that. Is it not a shameful abuse, not show as probable or possible, he has most convincingly proven to be inevitable.

To every one still in doubt about accepting these phenomena as coming from the source asserted, we unhesitatingly commend this book.

We have only looked at it here from the scientific side. From the spiritualistic standpoint objections will arise to some of the conclusions arrived at by the Professor. The bearings of these conclusions on the various phases of mediumship. would be glad to consider in another article, if the editor thinks that he can grant me the space for its consideration.

Free Thought.

SPIRITUALISM AND FREE LOVE.

Many Spiritualists are still afflicted with the weakness of desiring to stand well in the estimation of their opponents and traducers. A weakness which often gets the better of their judgment and reason, as is frequently shown in their anxiety to disclaim all connection with any unpopular doctrine which may tarnish their reputation, and subject it to popular odium. And also in the oracular warnings of some speakers and writers, to their brethren, against giving any sanction or 'God speed" to those lecturers or others who hold that most unpopular of all doctrines—" Free

The great body of Spiritualists have hardly as yet read more than the titles to some opening chapters of its grand revelations, and know comparatively nothing of its far and wide-reaching influences upon existing customs, notions, and institutions, and so are constantly striving to put the new wine of its sublime truths into the "old bottles" of past ages and traditions. But these bottles, venerable as they are with the dust and mould and must of those ages, can never hold this new wine. Its fermenting life and power would burst, and is bursting, as soon as it enters them. They have served their turn, and must be cast aside with it. "The new corn cannot put on the last year's husk."

Do our Spiritualistic friends suppose that they can cast off the religious creeds and dogmas of the past, and still cling to the foul and vermininfested garments in which these old creeds and they must die? How will they look in these old grave clothes? The existing political, religious. and social institutions are the outgrowth, and are part and parcel of existing theological doctrines, and must stand or fall with them; and altogether are only "filthy rags." If Spiritualism means anything more than to start up a new sect, of which we have enough already, it means the abolition of all sects, and with them every institution which is not in harmony with its grand and beneficent mission, and will in due time work great changes, and even revolutions in our social conditions and relations. But we are in God's universe, and under his divine order, and so have nothing to fear. And he who feels and knows this, can truly say:

"My soul is not a palace of the past, where worn-out creeds Like Rome's gray Senate quake, hearing afar the Vandal's Which shakes old systems with a thunder fit."

Then why stand in awe of those

"Who worship the dead corpse of old King Custom When it doth lie in state within the church?" when God and the universe are around and within us?

John " saw a new heaven and a new earth. For

the first heaven and the first earth were passed away, and there was no more sea." A "new relations, and of our kinship with his infinite lovto the newly-revealed truth from on high. "No rest, conflict, and warfare, or fear, for "perfect love casteth out fear." "Old things shall pass they will be happy." away, and all things become new." Such has

If Spiritualists are going to disclaim any new and unpopular doctrine, they may be called upon, first of all, to disclaim their own. Let us not be in a hurry. We profess to be immortal and eternal, and "In his eternity, surely there's time enough." Why then shrink from a little temporary odium, the carrying of which may strengthen wonderfully? The broad sea of infinite inquiry is before us; we are just passing from the border of the old, into that of the new. And great multi-

"Linger, shivering on the brink, And fear to launch away."

But as the doctrine of Free Love is the most fearful of all the "swelling floods" which threaten to overwhelm us, and sweep away some of our old and cherished "landmarks," let us see what there is in it to be afraid of, and let us not be deceived with names. For

"A lie shall keep its throne a whole age longer,
If it skulk behind the shelter of some fair seeming name."

generated." This is mind acting on mind while And so men have attempted to father some very

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great abominations upon "Free Love." This doctrine, so far as I can learn, had its outside of the body, how can it affect mind still in origin with Christianity. Jesus was its founder; the body? We have seen that the force trans- and John, the beloved, was its chief apostle and mitted is entirely mental-the force of will from exponent; and Paul gave it his sanction and

The first says: "Ye shall know the truth; and brain, and causing the impression to appear as the truth shall make you free." "A new comobjective. Let us again quote from Prof. Gun- mandment give I unto you, that ye love one another." Here is the conjunction of freedom and love-or free love-in the truth, and the truth only. And John says: "God is love: and he that loveth, dwelleth in God, and God in him." "Every one that levell is born of God." Hence Free Love results from the conjunction of God and truth in the soul, and is the only condition of life which can purify, exalt, and emancipate us from every evil; and l'aul exhorts all those who have entered into this life to "greet" and "salute one another with an holy kiss," a form of salutation which in these times would be looked upon as

inchaste, to say the least. If there is anything which is offensive to lust, or self-love, it is that state of the affections which brings us into the innocent and trusting freedom of Love. It is a high attainment; the very innocence and freedom of which vexes and chagrins lust, and makes it envious and zealous, and sets it to ranting and charging its own misdeeds upon a state of mind and heart to which it has not attained, and so cannot understand.

The highest inspirations of modern Spiritualism to all read even these alike. Let us, at least, be have their source in the same infinite fountain of cautions, before we conclude that our horizon is life and light from which Jesus and John drew the limit of all truth, beyond which no other eye theirs, and so must tend in the same direction; and whoseever lives and walks in the light of that The importance of Prof. Gunning's work in at- inspiration will be saved from all wrong doing, leads them into riot or disorder. Lust, or self-love only of language, but of truth itself, to charge the sins and disorders in the sexual relations upon free love? These disorders have existed from the beginning, and will exist so long as selfishness or lust rules the human heart. Love is their only remedy. When we have learned to distinguish fully between love and lust, we shall drop the prefix-" free."

That the incoming supremacy of higher principles of life will necessarily break up the existing marriage institutions, with its legal bonds, fetters, limitations, and the subordination of woman, is not only admitted, but ardently hoped for; and then the re-adjustment of these relations upon the basis of a free, spontaneous, and reciprocal at-

All the low newspapers, and low and sensual souls, are clamoring against a truth of which they know nothing but the name; and this ignorant, sensual and senseless clamor frightens timid, halfway reformers, and they sometimes infect with their contagious fear those of stronger nerve and clearer vision, until the whole body is in the condition of an army seized with a panic. The Mc-Farland-Richardson tragedy gave a tremendous impulse to this fear, which swept over the whole country, and caused some of our prominent generals to sway with its terrors and come out with disclaimers, in one of which it was attempted to shake the odium of free love from the skirts of Spiritualism and to fasten it upon Orthodoxy in the person of Henry Ward Beecher. But I trust that this was only a temporary lurch of our good Banner, caused by this extraordinary swell of popular passion, and that our old flag will continue to be borne aloft unmoved and unswayed by any wave of popular excitement.

The worst work in which reformers and progressives can be engaged, and that which pays the poorest, is that of trying to make their cause respectable and popular with their opponents. Their only business is to speak and live the highest truth: and this truth and life will be sure in due time to vindicate themselves.

As I do not wish to burden any one else with the responsibility of any opinions contained in this article. I hope all critics will free the Banner of Light of all the odium which may attach to their publication, and place the whole where they belong-upon LORING MOODY.

WILL SPIRITUALISM DO TO DIE BY

We hear it often asserted that "Spiritualism like all all other forms of infidelity," will do very well to live by, but will not sustain the soul in the hour of mortal dissolution. In reply to this, I am most happy to relate the following, of the departure of the beautiful spirit of Mary Arabella Rhodes, daughter of Dr. J. H. Rhodes, of this city, aged twenty-two, at one o'clock on the morning of the 17th inst., to join the still living and loving mother and sisters in the "home of the blest." Being selected by herself to attend her funeral, the writer was sent for to come to her hedside, where he found the once heautiful form. though wasted by consumption that had, for months, been silently but surely doing its work. still encasing a spirit-occupant strong and buovant-not with faith - but knowledge, absolute knowledge glorifying its future, upon which it was about to enter. The injunction that fell from her feeble lips was, " tell the people I did not die, I only went to the loved embrace of the dear mother and sisters who were awaiting me on the other side. Tell them I was not afraid to die, I was only glad I could. I was not really a Spiritualist till lately. I did not really know it was true. Now I am fully one, and know it is true. I can't help knowing it. My dear blessed mother heaven." New ideas of God, his character and and sister come to me so frequently, and talk so sweetly and tell me they are only waiting for me, ing father and motherhood, of the spiritual world and I see them so plainly, and hear them talk so and of our nearness and communion with it. A lovingly to me, that I know Spiritualism is true. new earth." A divine social order here, adapted I want none of the consolations of the church; that is only faith, this is knowledge. Tell them I more sea." No more tossing to and fro with un- love everybody, and that I know I shall be happy when I get there. Tell them all to be good and

Then singing the hymn, so touchingly appropribeen the everlasting yearning and prophecy of ate to the weary spirit, "There is rest in heaven," the human soul. And if this prophecy is fulfilled in one soul, that soul has realized the "new heaven and the new earth." "Old things have passed away," and fear is cast out.

If Spiritualists are going to disclaim any new less than soul than the prophecy is fulfilled and the soul work seemed done, and she only waited the work seemed done, and she only waited to the work seemed done and t fair lineaments, as they settled to their last re-pose, retained the beautiful smile the departing spirit had imprinted thereon—its triumphant strain molded in silent clay. And then they wove flowers in her curling hair, laid them beside her pallid cheek, placed them in the palsied hand and strewed them over the withering form, and placed a wreath, pure and white, upon the narrow tene-ment, and their odors exhaled, like the spirit that had fied, and filled all the room and the vault where they laid the empty casket—an offering to the angels that waited around—and their mute accents were but a reccho of the sentiment of the blooming spirit in its last moments of earth, when the soul is honest and sincere with itself. "though dust claim the mortal body, the spirit eludes the grasp of the king of terrors." Believe it, ye who read, faith may do to live by, but a knowledge and a view of the soul's hereafter will alone do to

die by Faith eddies about in the turbulent tide Of death's chilling waters, not seeing the shore; While glorified vision espies the far side, And soars o'er the current, to life evermore.

Philadelphia, May, 1870. J. G. F. Written for the Banner of Light. MY MOTHER. BY H. WINCHESTER.

Oh mother, I have missed you, Have missed your loving voice, Which in my happy childhood Made my budding heart rejoice, When the world was full of beauty, And my breast was free from care. And the little birds made music As they floated through the air.

Oh mother, I have missed you, When troubles like a wave Have swept away life's pleasures, Hones buried in the grave; No loving heart to cheer me, While the tempest 'gainst me hurled; No open arms to shield me From a cold and heartless world.

Oh mother, I have missed you, liave missed your tones of love, As soothing as the south winds, Soft as the cooing dove: They cheered my troubled spirit, And I hear them now to-day, Though three-score years have vanished. And my hair is thin and gray.

Oh mother, you will come, dear, When a few more years are o'er, And guide my weary footsteps To that bright and peaceful shore Where life will bloom forever, With no darkness on the soul. And death no hearts can sever While ages onward roll.

Kunner Correspondence.

Indiana.

WILLIAMSPORT.—Mary Thomas Clarke writes, May 30th, as follows: After a long silence I again address you; since I last appeared in your columns great changes have passed over me, but I have found two ideas growing and strengthening within me, during sovere trouble, viz., the reality of spiritual truth and the certainty of spiritual intercourse. During severe and peculiar trouble, I can say for myself, I have feit the hope within me brighter than when all things smiled around. I have seen, also, that the spiritual hope can illuminate the so-called valley of death (why not mountain? it is surely a lifting up.) and make hours of pain a season of content and peaceful expectation.

Some few months hack a friend of mine, Avis Miller, wife of Jacob Miller, of Williamsport, Warren Co., Ind., passed from our sight and entered the unseen state; to me her passage was so serene and sweet that, though late, I wish its record sent forth to the spiritual world. The grand ultimate of spiritual truth is its power to sustain the believer through death. Truly Sister Miller died peacefully, because believing; she was for years a medium of considerable power for healing; a cheerful, hopeful woman, loving and beloved, who reflected credit on the faith she professed; she loved life, and enjoyed it, but did not fear death. Her last slekness was long and painful, yet she was cheerful, and, whou strength permitted, even mirthful. A few hours before her death a preacher of the United Brethren called to see her. Bending over her, as she lay with closed eyes, he asked the stereotyped question, "Sister, is Jesus with you?" She looked up, "Why, bless you! yes! I believe they are all around me!" not one blessed angel, (you see,) but the cloud of witnesses—a multitude! She passed away as peaceful as a child. To my mind one such death-bed is a spiritual demonstration worth recording.

In Osborn Prairie, Fountain Co., the angels have been at their work, proving to us that their power is not gone but on the increase. During the last winter a mediu

of which more amon, no doubt exists in our minds but she would make a splendid medium; as it is, time will show. The medium, Jenny Curtner, is, I believe about twenty-eight years of age. About three years age she was married to Benivere Curtner. Her marriage was unhappy—so much so, that, after much suffering, she took refuge among the progressive friends of Osborn Prairie. Here she was rapidly developing as a physical medium—rans, the movement If developing as a physical medium—raps, the movement of chairs, etc. Afterwards, in the house of Mr. John Galway, regular developing circles were arranged, and, in a short space of time, the spirits succeeded in tying the medium into a chair and lifting her, chair and all ting her, chair and all the proper of the circle, the most beautiful magnetic lights were seen, falling sometimes like drops of molten fire. Of course these circles were dark. Dr. A. L. Whitehall, of Atti a, a strong magnetizer, attended the circles, and things were progressing well toward glorious results, when the attempt on her life (as above stated) was made. The medium has a little boy, who was at a house in the settlement. About nine at night she left her home (Mr. Galway's) to get her little son, when she was selzed, gagged, and thrust into a buggy which stood in the road almost close to the house. Two men entered the buggy with her, and they drove away through an unfrequented road, toward Attica (hout ten miles). She was very heavily chloroformed, but recognized one of the men. When near Attica—aided no doubt by the unseen—she managed to ecape, and got to Dr. Whitehall's about eleven that night. She was without shoes, bonnet or shawl; her porson was horribly maltreated, and for a long time it was doubtful if sho would recover.

Since then the invisibles have been at work; and, under right conditions, they whieper, touch you, etc., and several bourquets of flowers have been twork; and, under right conditions, they whieper, touch you, etc., and several bourquets of flowers have been at work; and, under right conditions, they whieper, touch you, etc., and several bourquets of flowers have been at work; and, under right conditions, they whieper, touch you, etc., and several with water, the rope will be come shorter. At the same neither shortened nor lengthened. The business of fibres composing the strands thus to longitu y developing as a physical medium—raps, the movement I chairs, etc. Afterwards, in the house of Mr. John Galway

Meantime we must wait development.

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PORTSMOUTH.—Our correspondent G. writes: It eccurred to me that a word or two from this quiet, messgrown old city of Portsmouth might be interesting to many of your readers, quite a number of whom reside in this city and vicinity, and many more there are abroad who cherish pleasant memories of boyhood and girlhood days spent here, and to whom a few lines concerning the place of their nativity might prove as cold water to thirsty souls; and as your paper is eminently religious and liberal, we naturally write upon those topics which interest the most of the Banner patrons; and in this connection I am led to notice that here, as I presume it is to a greater or less extent everywhere else, the masses are slow to receive truth, and slower to communicate what they do receive. Now if a person is converted in one of our Evangelical churches, goaded on by friends and by the minister, he tells in overy public and private meeting what the Lord has done for him or her, so that the public readily conclude that as this must be a true statement of existing facts, a great advancement has been made, when really they have n't taken but the first step. On the other hand, among us, all being left to think and act for themselves, many take advantage of this liberty, and fail to tell what is actually required of them; for to recognize and make good improvement upon what least I find it so. But, as I before observed, the masses fail to communicate what they receive, and as a result, society appears to believe what theog not, and seems to the short-

light we receive is the only sure way to receive more; at least I find it so. But, as I before observed, the masses fail to communicate what they receive, and as a result, society appears to believe what it does not, and seems to the short-sighted to be retrogressing in many respects, when the fact is that it is steadily advancing toward that goal which will require the cternal years of God to disclose. Like many other places, Portsmouth has thousands, (shall I say it?) yes, thousands of Spiritualists. A large majority of these, we frankly admit, for different reasons are afraid to acknowledge it, yet there is enough leaven among us to leaven the whole lump, and cause us to be ready for the refining oven of truth much sooner than many of our good evangelical friends think.

During the past few months we have been favored with the presence of an excellent healing and test medium, Mr. Arthur Hodges, of Boston, who has made many converts in consequence of his remarkable manifestations and revelations. Daily incidents occur of leading church thembers emerging from his office with their minds filled with wonder and amazement and relate their interview in whispers, for fear, perchance, that their own hearts may overhear them. Some, in their honest ignorance, never having taken the

and amazement and relate their interview in whispers, for fear, perchance, that their own hearts may overhear them. Some, in their houset ignorance, never having taken the trouble to investigate this science, speak of it as though it were some strange, unheard of and unprecedented matter. Many of them, too, having received something, the character and science of which they know nothing about, are like one cut adrift in an open sea in a boat with neither sails, cars or paddle. And others still are like the blind man, who, on being healed, saw men as trees walking.

And this leads me to remark that we are sadly in need of good speakers. We don't want nobedies. We want those who can give us good square, common sense talk, knecking right and left, hit where it may. I would not be understood as implying a belief in coarse, abusive and personal remarks. That won't do. But what we need is smart, solid, truth-expounding speakers—those who talk because they feel that woo is theirs if they do not, and who cannot help speaking the truth right out any more than the beautiful bubbling spring can help sending forth pure water, having it within, ever-abiding and deep. Mr. Hodges is about leaving us, and probably ere this reaches you he will have departed for other fields of labor, where his engagements may summon him. But we should have a good medium permanenty located here, so that many who are now in darkness may be brought out into the light and liberty of the truth.

I noticed in the last number of the Radical an intimation that it might not be published longer? What's the matter? Lack of founds? It is too good a monthly to go under, while silly wishy-washy periodicals, too numerous to mention, on! for the day when a spirit of earnest seeking after truth shall abound.

Maine.

CORNYILLE—Samuel Woodres—

CORNVILLE.—Samuel Woodman writes: It gives me pleasure to announce that the interest in the glorious cause of Spiritualism has been gradually increasing in this vicinity for the last year and a half. Mrs. Clara A. Field, of Newport. Me., first came to our town in December, 1808. Since that time she has been engaged to speak about one-fourth of the time, with the exception of some of the most inclement winter months of the past season. At our last

meeting, last Sunday, arrangements were made for her whose labors have ever been highly appreciated by us, to speak for us as heretofore, the coming season. She is also engaged one quarter of the time in Charleston this season. engaged one quarter of the time in Charleston this season. The other half she speaks in transient places, when at all, for the present. Our meetings are always understood to be free for remarks pro. or con. from the audience, and not unfrequently a number of our hearers take part by asking questions or making remarks, and among them some of such as were denominated, while members of the church, both male and female, the most devoted and reliable of that class, which adds much to the interest and life of our meet-

Ohio. NEWARK.—S. P. Harrington closes a business letter with the following account of physical manifestations through the Sherman Brothers, mediums:

Sherman Brothers, mediums:

I will give you a few lines in regard to the spiritual outcroppings of the central portion of our bonnie Buckeye
State, so that you may not become fixed in the belief that all
the stars of wonder have their rise in the East. I have refcrence to the Sherman Brothers. They are two of that which
is in reality a family of mediums. They are of the meek
and the lowly, like unto those found by the man Jesus on
the shore of that sea beyond Jordan. They were neither
casting nor mending their nets, but were found grinding at
the mill. The two were taken and the others left. The elder
of the two is twenty-six years of age, the younger in his
fourteenth year. Almost every phase of spirit manifestations are represented in the family, but that of which I shall
now speak I will call cabinet demonstrations, either vocal
or physical. I will go semewhat into detail, as it may interest others.

terest others.

They have a very neat cabinet, furnished them by a gentleman of our city, Mr. "H. N. B.," in which they may be securely tied, say with a rather small cotton clothos-line, perhaps twenty feet in length. Commencing in the middle, their hands are tied with firm knots behind them: they are then seated in a chair, an end of the rope passing down each of the back legs of the chair, and through a ring or staple by which they are knotted to the chairs, and the chairs to the floor. The two ends of the rules are then securely tied to a of the back legs of the chair, and through a ring or staple by which they are knotted to the chairs, and tho chairs to the floor. The two ends of the ropes are then securely tielt to a ring in the ceiling of the cabinet above their heads. Paper may then be put under their feet and marked with a pencil, flour put into their hands, the knots marked or scaled, &c., and while in this position, the doors of the cabinet may be closed, and often before the doors are really shut, hands will appear through the opening in the top of the door; at other times, musical instruments, small bells, trumpets, &c., will pass rapidly to all parts of the cabinet, accompanied by ringing and playing. The doors may be opened at any time, and there the brothers sit securely tied as before. Oftentimes, one of the brothers will be tied by one of a committee, and the other-take his seat also in the cabinet with the rope thrown upon the floor, and in less time than I ever saw them tied by mortal hands, I have known them to be bound. If either are thirsty, a glass of water may be set upon the floor or a stand in the cabinet, and the spirits will pass it to their lips, and then a spirit hand will often pass the goblet out at the opening, or turn it bottom up on one of their heads; their coats are often taken off, turned and put on again quicker than I would suppose any person could perform the act with their hands at liberty.

It is not unfrequent that a scance of an hour is eccupied with such demonstrations, depending upon the general intelligence of the audience; at other times if there are persons present trained to intelligent thought, having a desire to know "If a man die he shall live again," or are in pursuit of knowledge upon some scientifier or theological subject, then the questions are written and handed to the chairman, who presents them in their order, and they are readily answered by J. F. Bonner, (the controlling spirit of the circle,) or by others, in case of his absence. In the manner of procedure on such occasions, the trum

spirit's hand and arm, seemingly as tangible as any in the form. There is one dumb argument that no skeptic can meet; it is the hand of the spirit, William Smothers; the right hand has only three fingers. He frequently shows it, and often permits persons to examine it. All admit that it cannot be the hand of either of the mediums, as theirs are natural. He performs many of the feats of an old "tar." I have known him to splice a rope in two places, in six minutes' time, so firm that two strong men could not pull it apart.

I might extend this article to an indefinite length, and theu not mention all. I have on many occasions witnessed the demonstrations of the Davenport Brothers, and feel jus-tified in saying that I nover saw their demonstrations equal those of the Sherman Brothers.

WHEELOCK.—Hiram Hanover writes: In the Banner of Light of March 26th, on page 0, the question is asked why it is that a hemp rope contracts in length by moisture? The answer seems to imply that the spirit who gave it doubted the assumption of the questioner. It is novertheless a fact—"a well-known fact" to every cow-boy in this State.

State. It has puzzled wise heads to account for the shortening of

This can be very clearly illustrated by winding a fine wire around a cylindrical piece of wood in the form of a helix, and then slipping out the wood and leaving the helix in the same shape, as nearly as possible. Now take held of each end of the wire, and pull it out. As the helix lengthens its diameter decreases, and vice versa. Now this is precisely the movement of the particular parts of a rope as the strands are increased or decreased in size. If this will enlighten the spring they are welcome to it. the spirits, they are welcome to it.

Town.

Itowa.

DAVENPORT.—I thought I would drop a few lines to you, dear Banner, as it is a long time since I have seen anything in your paper from this region. I also wish to tell you of the continued success of the Progressive Lyceum in Rock Island, of which I am a member. This Lyceum was organized over four years ago, by Mrs. H. F. M. Brown, and has never missed a session since that time, nor adjourned on account of either hot or cold weather; all the officers are the right men and women in the right places, and all seem imbued with the right working spirit, and determined to keep "the rule or ruin element out," which has broken up so many prosperous Lyceums throughout the country. Not having any Lyceum in Davenport, we go over the "Great Father of Waters" overy Sunday, at 10 o'clock A. M.

Our annual May party came off Thursday, 19th, in Hull's beautiful, new, large, airy and well-lighted hall, which was tastily drossed in evergreen and crowded with spectators. Crowning the May Queen (Miss Ella Folsom, who is a real little queen of music and grace), was followed by several finely got up tableaux, concluding with a well-played farce, by amateurs—members of the Lyceum—which was finely done and gave entire satisfaction. Then came the dance, in which whoever wished, old and young, participated; the entire evening's proceedings being a perfect success in every way. We have not had a great many lectures in this region of late. Mr. Powell, of England, spoke in Rock Island two Sundays in April. He is an earnest, sincere and Indefatigable worker in the cause of reform.

We are destined, however, to have a rich treat next month, inasmuch as Mrs. Emma Hardingo is engaged for the week evenings of the last week in June. She will speak first in Davenport, on the evening of Tuesday, June 28th, it the Burtis Opera House (the finest hall to speak in west of Chicago) being already engaged for her. She will also speak in Hull's Hall, Rock Island, the following two or three evenings. I therefore hope and urge upon all your readers l

In August, and it may be the only chance of ever hearing this Lady "St. Chrysostom," "this golden mouthed" speaker on Spiritualism, let as many as can avail themselves of this last concentration. this last opportunity.

Pennsylvania.

RICHMOND.—C. W. Judd writes, May 14th: Please tell people through the Banner of Light that we have here a Spiritualist Society of forty members, legally organized and in working order. Within the past year we have built a good hall for our meetings, which is centrally situated in the midst of a farming community, about half way between Meadville and Titusville. Our annual meeting will be the 10th, 11th and 12th of June, at which time our new house will be dedicated. The speakers engaged are Mrs. E. L. Watson, Mrs. S. M. Thompson, Mr. O. P. Kellogg and Lyman C. Howe. Nearest railroad stations are Tryanville, on the Oil Creek railroad, and Miller's Station, on the Alleghany and Great Western railroad, which are each about eight miles from place of meeting.

Minnesota.

Minnesota.

FARMINGTON, DAKOTA CO.—Mrs. Harriet E. Pope writes: We are gaining ground daily in this section. Those who have never been known to be interested in any kind of religion are now inquiring about our beautiful belief, and expressing their approbation of the same. Theology trembles, and its advocates try to frighten us by retailing petty scandal; but they find it up hill business. We are bound to "go ahead," to keep the "ball rolling" and the "waters stirred," hoping some poor sick one may step in and be healed—of their old orthodoxy.

Wisconsin.

OMRO .-- Wm. E. Mills writes: We always feel it a duty as Oanto.—Win. E. Sink whites. We always leef it aduly as well as a pleasure to assist every true medium whenever an opportunity offers. We would say that I. H. Priest, of Berlin, Wis., bids fair to become one of our best mediums for healing the sick, giving psychometric readings, and lectures also, when called upon to do so. He intends to visit the Pacific coast the first of August next.

GRECIAN MYTHOLOGY.

NO. II.

BY DR. S. C. CASE,

Coelus, or Uranus, (Heaven,) the most ancient of all the gods, married Terra, (the Earth,) by whom he had the Titans-six males, viz, Oceanus, Colos, Crios, Hyperion, Inpetus and Saturn; also six females, viz, Theia, Rhea, Themis, Mnemosyne, l'hoebe and Tethys. These children were hated by their father, who closely confined them in grottos of the earth and never permitted them to see the light. Earth, displeased at their fate, forged the first sickle or scythe, and, giving it to her children instigated them to a rebellion against their father; but fear seized on all of them except Saturn, the youngest, who laid in wait with "the scythe of hoary steel," and succeeded in maining his unsuspecting sire.

From the drops of blood which flowed from the wound and fell on Earth, arose the Erinnyes (Furies), the Gigantes (Giants), and the Melian nymphs; while from that portion which fell in the sea Venus aroso.

THE FURIES

were three in number, and had the faces of women, but grim and terrible. Their garments were black and spotted with blood. They held lighted torches, daggers and whips of scorpions. Instead of hair, snakes wreathed and twined round their heads, and lashed their necks and shoulders.

With serpents girt alike, and crowned with hissing hair." Their office was to punish the guilty, both in the infernal regions and on earth.

THE GIGANTES strength proportioned to their gigantic size. Some of them had fifty heads and a hundred hands.

THE NYMPHS

are represented as beautiful females who inhabited the mountains, valleys and the sea, taking their names from the place of their abode. The dark wood, the cool rivulet, and every solitary scene was the haunt of these half-divine beings, whose existence formed a mysterious link between gods and men; more beautiful than mortals, less sacred than the gods.

"When the shepherd wandered through the shady groves of Arcada, his imagination represented these airy beings around him. He heard their soft voices whispering through the leaves. or, if fainting from heat in the noonday sun, a spot more peculiarly favored by Nature met his view-a cluster of shady trees, or a bubbling brook whose clear waters sparkled over the flowery turf; a mysterious charm seemed to invest the solitary scene, and fancy pictured the white feet of the retreating nymphs glancing through the dark foliage."

VENUS

was the goddess of beauty, and queen of laughter, grace and pleasure. She arose from the foam of the sea, and, when wafted ashore, the rosy Horae, daughters of the seasons, dressed her in divine attire, placed a golden crown on her head, and adorned her neck, arms and ears with golden ornaments. Jupiter gave her the Graces for companions, and her chariot was drawn by doves.

Adonis, the son of a king of Cyprus, was famed for his beauty, and became a favorite of Venus. The tender goddess, not able to live without him. partly laid aside her softness for his sake, following him to the chase of the deer. She accompanied him like his faithful genius, warning him to spare his precious life whenever his daring spirit instigated him to pursue the tracks of fierce and dangerous beasts. But, disregarding the entreaties and warnings of the goddess, he soon ran to destruction. Meeting with a flerce boar, he hurled his dart at him; not being mortally wounded, the beast turned and plunged his great tusks into the side of the handsome youth. He sank the blood gushing from the wound. Venus heard his dying groan, and flew to his assistance. In vain did she endeavor to recall him to life, and with bitter complaints she mourned the cruelty

Distracted, the goddess ran barefooted through the woods and lawns; her delicate feet were pierced by thorns, and the blood, dropping upon the rose, changed it from white to red. By degrees her despair changed to softer mourning she sprinkled with nectar the ground that received the blood of her beloved Adonis, and gave him a kind of immortality by raising from it the flower Anemone, which, by its soon withering, expresses the brief period of life allotted to the beautiful son of Myrrha.

A festival in honor of Adonis was annually celebrated by the Phoenician women during two there are those who would not credit Mr. M.'s days, the first of which was spent in lamentations at his death, and the second in joy and triumph at his fabled resurrection from the dead. In in justice to both mediums: Greece, on the first day, the citizens put themselves in mourning, as did the Phoenicians, and coffins were placed at every door. The statues of Venus and Adonis were borne in procession, and, at the conclusion of the ceremony, were thrown into the sea or some river where they were soon lost, thus becoming emblems of the premature death of Adonis, who, like a young plant, was cut off in the flower of youth.

Venus is represented as clothed in a purple mantle, which glittered with diamonds, and was bound round the waist by an embroidered zone or girdle, which possessed the power of inspiring love and desire for the person who wore it. Juno, on one occasion, borrowed this magic girdle in order to try its effects on Jupiter. When Venus was carried to heaven, the gods, astonished at her beauty, all rushed to obtain her in marriage, but she was betrothed to Vulcan, the most uncomely and deformed of all the deities.

CUPID,

her son, was the god of love. He is represented as a beautiful boy, with light hair floating over his shoulders. He is always winged, and armed with a bow and arrows, and is generally described as having a bandage over his eyes, because we are apt to shut our eyes to the faults of those we love. There are many stories concerning the adventures of Cupid, one of the most popular of which I will relate.

"Psyche, a young maiden beloved by Cupid. was the daughter of a king and queen, and the youngest of three sisters. Her beauty was so remarkable that people crowded from all parts to gaze at her charms. Altars were erected to her. and she was worshiped as a second Venus. This goddess of beauty, irritated at seeeing her own altars neglected, summoned her son Cupid, and ordered him to inspire Psyche with a passion for some vile and abject wretch. The goddess then departed, after having conducted her son to the city where Psyche dwelt, and left him to execute her mandate. Meantime Psyche, though adored by all, was sought as a wife by none. Her sisters. who were far inferior to her in charms, were married, but she remained single, hating that beauty which all others admired. Her father consulted the oracle of Apollo, and was ordered to expose her on a rock, whence she would be carried away by a monster. He obeyed, and Psyche, amid the tears of the people, was placed on a lofty crag. Here, while she sat weeping, a zephyr, sent

for the purpose, gently raised and carried her to a charming valley. Overcome by grief, she fell asleep, and on awakening beheld a grove with a fountain in the midst of it, and near it, a stately palace of most splendid structure. Venturing to enter the palace she goes over it, lost in admiration at its magnificence; when, suddenly she hears a voice, telling her that all there is hers. and that her commands will be obeyed. She bathes, sits down to a rich repast, and is regaled with music by invisible performers. At night she retires to hed: an unseen youth addresses her in the softest accents, and she becomes his bride. Her sisters, meanwhile, had come home to console their parents for the loss of Psyche, whose invisible spouse informs her of the event, and warns her of the danger likely to arise from it. Moved by the tears of his bride, however, he consents that her sisters may come to the palace. The obedient zenhyrs convey them thither. They grow envious of Psyche's happiness, and try to persuade her that her still invisible lord is a sernent, who will finally devour her. By their advice she provides herself with a lamp, and a steel instrument to destroy the monster. When her husband was asleep, she arose, took her lamp from its place of concealment, and approached the couch; but there she beheld, instead of a dragon. Love himself. Filled with amazement at his beauty, she leaned in ranture over him. A drop of oil fell from the lamp on the shoulder of the god; he awoke, and flew away. Psyche caught at him as he rose, and was raised into the air, but fell; and as she lay, the god reproached her from a cypress for her breach of faith. The abandoned Psyche now roams through the world are represented as of uncommon stature, and in search of Cupid, making many fruitless endeavors to destroy herself. She arrives at the kingdom of her sisters; and, by a false tale of Cupid's love for them, causes them to cast themselves from the rock on which she had been exposed, and through their credulity they perish. She still roams on, persecuted and subjected to numerous trials by Venus. This goddess, bent on her destruction, dispatches her to Proserpina, with a box, to request some of her beauty. Psyche accomplishes her mission in safety; but as she is returning, she thinks she may venture to open the box and take a portion for herself. She does so, when lo! instead of beauty, there issues from it a dense, black exhalation, and the imprudent Psyche falls to the ground in a deep slumber from its effects. In this state she is found by Cupid, who has escaped by the window of his chamber, where he had been confined by his mother; he awakens her with the point of one of his arrows, reproaches her for her curiosity, and then proceeds to the palace of Jupiter, to interest him in her favor. Jupiter takes pity on her, and endows her with immortality; Venus is reconciled, and the marriage of Psyche with Cupid takes place amid great joy in the skies."

This fable, it is said, is a representation of the human soul. The soul, which is of divine origin. is here below subjected to error and defeat in its prison-house, the body. Hence trials and purifications are set before it, that it may become capable of a higher view of things, and of true desire. Two loves meet it: the earthly, a deceiver, who draws it down to earthly things; the heavenly directs its view to the original, fair and divine, and who, gaining the victory over his rival, leads off the soul as his bride.

Spiritual Phenomena.

Answering Scaled Letters.

658 Broadway, New York, June 2d, 1870.
Messrs. Editors—I see by the Banner of 28th of May that only a portion of the correspondence with myself and Mossrs. West and Vandyke is reported, the questions of mine being omitted. Soveral persons have asked me why I should have proceeded so in the matter! Surely the shape in which it appeared gives rise to the conclusion that the answers did not do justice to the questions. answers did not do justice to the questions.

answers did not do justice to the questions.

I am at a less to see a good reason for it, unless you did not open the scaled letter because I did not tell you to do so. But if that be the case, I was much mistaken in your rights; for surely I did not think for a moment on the possibility of your privilege in the case of opening the letter. It was sent unopened to show you positively that the affair was bong fide, and not for the purpose of suppression. As it appeared, it is very questionable whether it has not done me more harm than good. And certainly the important answers concerning the thought orbits are not understood as they would have been had the questions appeared.

Very truly, M. Milleson.

The reason we did not publish the contents of the sealed letter alluded to above, was because we had no authority from Mr. Milleson to do so. We understood that the letter was to be kept sealed for the inspection of skeptics who might call upon us to examine it to ascertain whether the envelope had been tampered with or not, as statement that Mr. Mansfield did not handle the letter. We now give the correspondence entire,

THE SEALED LETTER.

658 BROADWAY, NEW YORK, May 1st, 1870. My DEAR GUIDES—Please answer the following questions for the benefit of whom it may con-

1st—Is it my forte to produce likenesses of those recently left the body?
2d—Can you succeed best in the production of noted characters who have left the body for some noted characters who have left the body for some time? What of West, Paine, Ann Lee and others drawn? Are you satisfied with the work?

3d—Are you willing now that I should accept orders from all who may be pleased to send

-There are many people that think, and

say, that because my development is going on so slowly, it cannot amount to much. 5th—Tell me what the meaning and significance

is of the group of Dr. Andrew Stone's three children, in the matter of the electrical emanations from their eyes and heads? Do we think on the principle of telegraphing, and is that drawing intended to represent that? 6th—Do the electrical brain-rays go out from

the right side and sweep a circuit, and return to the left side, and do thoughts sweep out and travel upon them?'
7th—Then are the group of Dr. Stone's children

(of Troy, N. Y.,) drawn to represent the thought currents, radiating from their heads? Sth—Is it necessary that I should require a greater description given in an order of the one desired than is published in my pamphlet of "Bhilesophy of Spirit Likenesses" desired than is published in my "Philosophy of Spirit Likenesses?"

From your co-worker and brother,
M. MILLESON.

THE ANSWER.

DEAR CHARGE-We are pleased to meet you again where we can talk as near face to face as it is permitted spirits and mortals to talk. We rejoice to see you ready to go forth with the work or mission given you. We have devel-oped through your organism a very satisfactory state of things, so far as we are concerned, al-though there is yet much to be done.

Touching the work that has been completed, we are well satisfied there are developments about your phase of mediumship that to many seem strange—and will until they understand how we progress in spirit-life.

The most striking development, or change, is noticeable in the intellectual department; other than the marked change in the form of the crani-

um, we remain much as when in earth-life.
So be not frightened if the very wise ones should tell thee "this is not a Napoleon; that is not a Franklin;" keep on in the even tenor of your way. They will recognize it as truth when they are developed up to the proper standpoint.

We can produce through your hand much that

we cannot through any other medium. Your pas-siveness and spirituality allow us to control you almost at will. Mr. West says "you stand A 1." Now as to giving likenesses of those recently

passed to spirit-life, we more often fall than suc-ceed. They do not seem to have strength sufficient to condense the electro-magnetic elements necessary to form the body that they are obliged

to present to us for copying.

2d. Those that have been in spirit-land many years, we seldom fail to represent as they now we. But to give always the peculiar expression of features as exhibited in earth-life, we should not be expected, for many of them we never beheld until we met them in spirit-life. But we will present them as we see them before us.

The one you have of Benjamin West is a fac The one you have of Benjamin West is a far-simile, as we see him here.

The upper portions of Thomas Paine's head you have a little too broad; the lower portion of the head and face recy correct.

Ann Lee is very good, as she appears now.

3d, We say we are ready for you to take orders for spirit portraits. We feel assured that we can control you quite reliably in a majority of cases. We do not say we may be able to give the exact features, as borne in earth-life, but sufficiently to have them recognized in most instances; therefore we have no hesitation in saying you are now ready, and may so proclaim it to the world."

4th. When the "would-be-wise" tell you they

4th. When the "would-be-wise" tell you they can assign a reason for your development or non-development, they talk of that they know nothing about. Your mission is to mind not what any one may say. Leave that with us, and we will yet force the skeptical world to acknowledge you have a control or gift (by an influence), beyond your control. vour control.

5th. Now all the electrical emanations from the spirit-land, such as speaking, writing or rapping, consist wholly in those electrical rays. They are the connections made between mortal magnetism

the connections made between mortal magnetism and spirit magnetism, thus allowing a communication of thought between the two spheres.

6th. The head is the grand centre of the soul, the spirit; from that all thought emanates. The currents pass from right to left in circuits. You are rightfully impressed in that.

7th. That was our intention. But what we say of that group will apply to all others, singly or collectively. The more advanced, the more intense the radiations, of course. The doctor's group of children are well-represented: they are group of children are well-represented; they are more than ordinarily intellectual.

Sth. Parties giving orders, should state age, name, sex, color of eyes and hair, and how long the color life.

We ask this, that others claiming the same names may not impose themselves on the medium.

Your Guides,

BENJAMIN WEST,

May 1st, 1870.

Anthony Vandyke.

Pennsylvania State Society of Spiritualists.

Pennsylvania State Society of Spiritualists.

The Fourth Annual Meeting of this Society will be held on Tuesday, the 21st of June, 1876, at 3 and 8 r. M., at Harmonial Hall, (lith and Wood streets,) in the city of Philadelphia.

Friends, of the cause, we do carnestly invite your attendance. Our missionaries are at work, but your comperation is needed to prosecute the labor with greater success. There are thousands throughout our State suffering for the gospel of salvation. We entrent you to add this Society to meet the urgent demand. If not possible to give your presence at the approaching meeting, you would confer a favor by sending reports of the condition of the cause in your section, also contributions to the extent of your ability, to the Secretary, Miss Caroline A. Grimes, 1919 Walnut street, Philadelphia.

HENRY T. COLLO, M. D.,

634 Race M., Philadelphia, Pres.

Fifth Annual Convention. Fifth Annual Convention.

The Wisconsin State Association of Spiritualists will hold their Fifth Annual Convention at Sparta, Monroe Co., Wis., commencing at 10 o'clock A. M., Friday, the 17th of June, and continue in session until Sunday evening, the 19th.

The members of this Association consist of delegates chosen by the local organized Societies and Lycetums, each organization being entitled to three delegates, and one for every additional ten over the first twenty members, "and any person may become a member by signing the Constitution."

A general invitation is extended to speakers and mediums, and to all who are interested in the cause of progress and the subject of Spiritualism.

By order of the Executive Committee.

J. M. Trowberder, See'n.

S. U. Harilton, Pres.

By order of the Execution J. M. TROWBRIDGE, Sec'y.

Southern Wisconsin Association of Spiritualists. The Southern Wisconsin Spiritual Association will hold its third quarterly session on the 17th, 18th and 19th of June, at Sparta, Monroe Co., in connection with the State Convention, which State Convention shall be substituted for this Conven-tion.

tion.

The Spiritualists of Southern Wisconsin are urgently solicited to attend, as subjects of great importance are to be considered. Half fare excursion tickets can be had at all stations on the Milwaukee and St. Paul-Railroads, good from the 15th to the

Milwaukee and so, some 20th of June, inclusive, By order of the Committee, E. W. Stevens, Sec'y S. W. Sp. A.

Northern Wisconsin Association of Spiritualists. The above-named Association will meet at Sparta, Wis., on the 17th of June, and continue in session through the 18th. The design is to cooperate with the State Convention, which meets at Sparta at the same time. Half are excursion tickets will be furnished on the M. and St. P. R. R. from all its stations, good from the 16th to the 20th, inclusive. Important matters will come before the Convention. Let us be prepared for duty.

R. Z. MASON, President, Appleton. Wis. Mon. 25th. 1870. or duty. Appleton, Wis., May 25th, 1870.

Basket Meeting.

The First Religio-Philosophical Society of Hillsdale County hold their annual Festival at Clear Lake, Steuben Co., Ind., on Saturday and Sunday, June 18th and 19th. Mrs. M. I. Fowler is engaged, also Dr. Brown, of Kendaliville, I.a., assisted by as many others as choose to occupy our free platform. A cortial invitation is extended to all, as ample provisions have been made to accommodate our friends from a distance. Teams will be in waiting at the State Line Station to convey all that wish to the hotel or grove. CLARA E. CONEY, Sec'y.

Dakota County, Minn.

The Semi-Annual Convention of the State Association of Spiritualists of Minnesota will be held at Farmington, Dakota Co., Minn, June 24th, 25th and 25th, 1870. All Spiritualists throughout the State are requested to attend. Arrangements are not yet perfected with the various railroad companies for return tekets (free), but we hope to secure the same. Delegates will repair to the Occidental Rotel, where they will be met by friends. Hall and entertainment free.

HARRIET E. POPE, Cor. and Rec. Sec.y.

Spiritunitata' Meeting in Ellaworth, Hancock Co., Mc.

The Spiritualists and friends of progress and free thought will hold a two days' meeting in Ellsworth Saturday and Sunday, the 25th and 26th days of June, commencing at ten o'clock A. M. A cordial invitation is given to all. The Spiritualists and friends in Ellsworth will extertain all free that they can.

Per order of the Committee.

M. KINGMAN, Chairman.

Mariaville, Mc., May 25th, 1870.

Three Days' Meeting in Sturgls, Mich.

The Spiritualists and friends of progress and free thought will hold their eleventh anniversary meeting at Sturgls, on Friday, Saturday and Sunday, the 17th, 18th and 19th days of June. Eminent speakers from abroad will be in attendance to address the people. Ample provision will be made to entertain strangers from abroad. Sturgis, Mich., May 7, 1870. By order of the Committee.

Married:

In Plaistow, N. H., June 1st, by Rev. A. M., Higgins, Mr.

Edgar W. George to Miss Belle York; June 2d, in the Baptist Church, Mr. Walter S. Shannon to Miss Anna F. Flanders, all of Plaistow. At the residence of the bride's father, in Delphi, Ind., May

10th, by the Rev. N. S. Sage of Logansport, Dr. G. W. Keith of New York to Miss Alice J. Beck of Delphi. In Chicago., Ill., May 25th, by the Rev. Charles Perkins, Dr. Robert Choate to Mrs. S. W. Reed, both of Chicago.

Blessed with a knowledge and realization of the truth of spirit communion, may this union be an increasing source of happiness to both during their earth journey.

Passed to Spirit-Life: From East Killingly, Conn., May 17th, our brother Miles

Olney Mowry.

Olney Mowry.

The body had long been subject to pain, and for weary months it clung to and wrestled with its tenant, which at last was freed. He had the consolations of Spiritualism to buoy him up and soothe his rough journey to tile land of rest. As he entered the misis of the dark river which he was to cross, above the deepening gloom he saw kindred and friends, who joyfully pointed across to the Summer-Land beyond. A moment more, and the last of earth sickness and nain had come, and the ransomed spirit had gone home. We greet thee, brother, on the further shore, and rejoice in thy deliverance.

WM. FOSTER, Jr.

Providence, R. I., Jane 1, 1870.

Providence, R. I., June 1, 1870. From Leominster, Mass., on the morning of May 1st, Mary

Elizabeth, wife of W. H. Yeaw.

Elizabeth, wife of W. H. Yeaw.

A sickness of many weeks (which was a constant succession of agonizing suffering) was borne with unvarying sweetness and patience. Fitting close of a life carthly, into which selfish interests seldom intruded, and out of which tlowed humility, carnestness, patience and self-sacrifice.

Though feeling so deeply her earthly loss, her husband and children know her changeless love and devotion render her still "the angel of the household."

As Bro. Storer was unable to be present, Rev. Edward Horton (Unitarian) performed the funeral service. His words were tender, consoling, full of inspiration, which, with the sweet, solemn strains of music, made the hour one to be remembered as one when earth and spirit-life seemed to be one.

From Hollis Centre, Me., May 6th, Sylvanus Knight. He passed on full in the faith of our glorious philosophy.
The Universalist minister of Biddeford attended the juneral, and the writer made some remarks.

J. D.

From South Boston, May 26th, Marcia Allean, infant daugh er of E. Allean and Charles S. Blood. M. A. S.

[Notices sent to us for insertion in this department will be harged at the rate of twenty cents per line for every line exceeding twenty. Notices not exceeding twenty lines published

Sta

The Banner of Light is issued and on sale

Banner of Tight.

BOSTON, SATURDAY, JUNE 18, 1870.

OFFICE 138 WASHINGTON STREET, ROOM No. 3, Ur STAIRS. AGENCY IN NEW YORK.

THE AMERICAN NEWS COMPANY, 110 NASSAU STREET. WILLIAM WHITE & CO.,

PUBLISHERS AND PROPRIETORS. WILLIAM WHITE. LUTHER COLBY.

FOr For Terms of Subscription see eighth page. All mail-matter must be sent to our Central Office, Boston, Mass.

Business connected with the editorial department of his paper is under the exclusive control of LUTHER COLBY, 5 whom all letters and communications must be addressed.

"Can Science Help Us"

This question is very pertinently raised by Prof. J. H. W. Toohey, in a recent communication to the American Spiritualist, for the purpose of eliciting discussion upon as well as indicating his own conviction of the necessity for "more science and less assumption in things spiritual." To illustrate the unscientific character of the prevailing habits of thought, and to show what issues science must take with popular assumption, he cites three notable instances of accredited spiritual phenomena, as follows:

"From an editorial in a late issue of the Banner, it appears that some one has been abusing the good name and mediumistic reputation of Mrs. Conant, the medium of the Banner Circle. The accusation is offensively if not criminally personal, attaching, as it does, 'intentional fraud' to the weekly communications appearing in the Message Department of that paper. This is the issue, to correct which, and get such peace of mind as a suffering, sensitive woman needs under such circumstances, Mrs. Conant writes a letter to her spirit-friends, asking information.

The medium was Mr. Mansfield, well known to fame for his ability to answer sealed letters. He received Mrs. Conant's letter in envelope, and otherwise cut off from personal inspection. It is thus submitted to the spirits and answered by them, Theodore Parker and John Pierpont being

of the communicating party. The answer is encouraging, cheering and hopeful, endorsing the mediumistic usefulness of Mrs. Conant, past and present. And here, seemingly, the matter must end; but just here Science raises an issue, not personal, but spiritual; and that,

too, after accepting the good faith of all concerned The issue is, how to determine between the per-cellarities of the medium and the independent but

communicating intelligence.

This is an open question in many cases, and has often been debated in connection with the extent and reliability of Mr. M.'s mediumship, the issue shaping itself according to the accepted knowledge of the phenomena. And to make the matter the more perplexing, the wonders of abnormalist formula in the control of the property of the control of the property of the control of the property of the control of the con malism from clairvoyance to 'mind reading,' compel recognition; one wonder displacing another. Independent and sympathetic clairvoyance, with sensitive and impressional conditions of body and mind, being more or less common to many, who are called mediums, for want of more accurate and reliable knowledge, mislead the mind, fusing and confusing the phenomena. Even the case of A. J. Davis, after 'fifteen years' intercourse with the Spiritualists of America, is far from being un-derstood—Mr. Davis being authority. Indeed, he is represented in The American Spiritualist, of April 9th, as saying 'the entire rank and file of the spiritualistic fraternity have been in 'error' regarding his supposed mediumship. The distinction made for and by Mr. Davis, when his case is contrasted with others, is, that he (conditions being equal to it) goes into the 'superior state,' and comes into rapport with the sphere of intelligence. Here he is 'impressed,' but the difference. ference between 'the superior state' and mesmerior trainer mediumship, has yet to be scientifically explained. Lacking this, we are walking by 'faith' and not by knowledge, very much after the fashion of the ancient Spiritualists—taking guesses at truth for the truth itself—to say nothing about 'the whole truth and nothing but the truth.'

With the purpose and scope of Prof. Tooley's criticism we entirely concur. In furtherance of the scientific study of Spiritualism we have deyoted nearly one page of every issue of the Banner to our Message Department, that "the peculiarities of the medium and the independent but com- tinued as undisturbed as before. He knew too municating intelligences" might be observed and through Mrs. Conant. We have published in the successive volumes of the Banner, carefully narrated accounts of a greater number and larger variety of spiritual manifestations than can be found elsewhere compiled. And in addition to the more clearly defined and undoubted proofs of the immediate presence and activity of disembodied spirits in mundane affairs, we have spread out upon our pages whatever forms of "abnormalism" would seem to aid the scientific thinker in exploring the border land of the material and spiritual worlds. In fact, it has been our purpose and desire "to hold the mirror up" to this whole subject, so that all its manifold phases might be reflected in our columns, and thus afford a basis of rational thought upon "man's spiritual nature, capacities, relations, duties, welfare and destiny."

It is quite evident that this purpose has not been comprehended by all persons. It is not likely to be by men whose egotism constitutes the lens by which they look upon any subject, and who cannot tolerate any "guesses at truth" that do not square with their own pet notions as to how such subject should be investigated. Such an one appears to be Mr. John Jones, of England who makes the following allusions in a late number of the London Spiritualist:

"America is said to contain several millions of Spiritualists; if so, where are they? What are they doing? They are scattered to the winds have no cohesion, because the 'wildest theory men leap on to the platform and bear sway. Mer of knowledge, of sense, retire and refuse to cooperate. It may be said that American serial
literature consists of only one weekly journal,
which has a weakly existence, because it has been
and is a cesspool of theories. JOHN JONES.

Emmore-park, South Norwood, May 24, 1870."

Now we have only to observe, that although the circulation of our paper is by no means as large as it ought to be among these "millions of Spirit ualists" in America, yet that the fact of its continued existence at all, when so many other iournals nominally devoted to Spiritualism have failed, is due to its comprehensive hospitality not only to all accredited facts, however marvelous and from whatever source, though apparently contrary to established scientific theories, and denounced by "men of knowledge, sense and science" as impossible, and therefore as imposture, but also because we have invited and encouraged those "guesses at truth," by which method only accurate thinking and agreement with facts has been gradually obtained in every department of science. If this constitutes our paper a "cesspool of theories," so be it, for out of this fertilizing element of thought the tree of

knowledge shall grow. We have profound respect for "the growing and almost universal claims of science," and shall continue to facilitate the study of Spiritualism by

shall not be likely to approve or imitate the very In our last issue we gave a report of the recepstrange, therefore, that the "common people," in tional prejudice are paraded ad libitum. the absence of "scientific theories" not only, but That mild and genial publication known as the in the face of the denial that there were any facts | Daily Telegraph, (London,) of May 234, favors its to have a scientific theory about, should have readers with a column of "remarks" in which they knew were facts. The Banner has been the which it pretends (in common with other creedall were ignorant, and yet in which all might be rians" who, having "spent thousands of pounds the masses is being awakened—general thought saints," and says it is to the United Statesupon the subject is inevitable. Disciplined minds, lead the host of thinkers toward a solution of what is now mysterious and disorderly. But the one happens, particularly through the susceptibility | trenches to influx of persons unknown to fame and generally uninstructed, that suggestions are made and lines of relationship discovered by which genius and scholarship are enabled to coordinate phonomena, and discern their laws of order and har-

We shall again allude to this subject.

The Indians at Washington.

plains. Red Cloud is the great chief of all the and the pronouncing of a benediction." Sloux tribes, and is deservedly looked up to by The wish being "father to the thought," the plain justice, and that they do not want war if it to carry on the 'miracle' business in a more aristohim at Washington on one side and the other, the Doctor has been operating as of a low order. replies but one thing-that he wants food for his people, according to the promise once solemnly made them. Having been driven from their out: there are no buffalo to kill, and appeared with the promise of having a stated amount of supplies allegation.

It is to be noticed that, since these red men came on to discuss existing misunderstandings, instead | close by giving the real cause of its dissatisfaction of being in any hurry to uncover what was wrong, and opposition. It says, candidly: to get at the cause of the dissatisfaction, and to give satisfactory assurances that perfect justice should be done, the first and almost the only thing thus far attempted by the agents of the Government has been to impress the Indians with its superior power: in other words, to frighten them. The object seems to have been, to show the Indians what kind of machinery the whites had to kill party down to the Washington Navy Yard, and let off a big cannon that sent a ten-inch shell ricecheting down the river. They looked at the great Indian to see him quail before such a demonstration of the white man's power, but he continued as undisturbed as before. He knew too let off a big cannon that sent a ten-inch shell contrasted, to the end of identifying the authors had come to see if there was any force still left in been made a fool of.

A Quaint Manifestation.

An interesting instance of spirit control occurred as Mr. Morse sat at tea with us on the even ing of Thursday week. He had occasion to rise from the table in answer to a call, leaving some bread and butter and some Jam, which he had just placed on his plate. When he returned lie sat down to finish his meal, but found it impossible to lift his hand to the table; the hand and fingers were quite cataleptic, so that he had no control over them. He tried for some time to take hold of his food, but without success; at last he said. "They don't want me to eat that jam." when immediately the stiffness left his arm and he had free use of his hand, which he stretched out to take up the bit of bread, but before he could do so his arm was again paralyzed, which gave him to understand that he had eaten sufficient on that occasion, as he had to deliver an address under spirit-influence the same evening at Clerkenwell. Mr. Morse says he has been repeatedly affected in this way when the spirits see that it is not well for him to do any act .- The London Medi-

Similar spirit-control is no new idea to us. Such pirit-manifestations have occurred many times in our presence during the past twelve years. On one occasion, Mrs. Conant being sick, the physician prescribed scullcap, but, by mistake of the doubtedly caused death. When Mrs. C. attempted to take a dose her arm was suddenly straightened by spirit-power. The second time she placed the glass to her lips, when it was forcibly withdrawn. She then remarked, "There is evidently something wrong in regard to this medicine, for my spirit guide will not allow me to take it. Call the doctor." Thus was she saved by spirit power. On Circle days Mrs. Conant can eat no food except such as her spirit-friends approve of; should, she attempt to she is forcibly prevented. In attempting to eat an apple of an evening-which was forbidden by her spirit-friends - her hand was instantly controlled, and the apple projected across the room, much to the chagrin and mortification of the medium.

Dr. Gardner's Grand Pienic.

We give place in another column to the full to take place at Island Grove, Abington, on Tuesday, June 28th (not Friday, 30th, as previously announced). It will be seen that the Boston and Cambridgeport Children's Lyceums are to attend, and others will no doubt join with them. It now ever held in this part of the State.

Zoölogists predict that in a few years the buffalo of the western plains will be extinct.

scientific methods, so far as in us lies. But we The London Telegraph on Dr. Newton.

remarkable conduct of some of the great lights tion in London of Dr. Newton, also some remarks among scientific men, by denying at the outset the from an English paper touching the cures perpossible occurrence of the phenomena that were formed by him in Liverpool. As is usual where to be investigated. Nearly all the prominent this distinguished healer operates, an intense exmen, in Europe and America, who are considered citement has arisen, and the old school of mediauthorities in the correlated sciences of our time, eine, combined with antiquated theologians, enhave virtually denied the possibility of spiritual deavors to awaken public indignation by tirades, manifestations-not only their spiritual origin, in private and through the press, in which timebut the fact of their occurrence at all. It is not worn arguments, vulgar "Billingsgate" and na-

essayed their "guesses at truth" concerning what but little is to be seen of the spirit of that Christ exponent of the people upon this subject, and will ists) to worship. After referring to the "credulicontinue to be. Upon a subject concerning which ty and superstition" of "confirmed valetudinasupposed to have an interest, all may rationally in fees, to the best qualified medical men of the have opinions. Scientific knowledge does not day, will frequently make surreptitious visits to differ from ordinary knowledge—scientific thought | the merest empiries," it speaks of the fine state of from ordinary thought-except in the degree of affairs in "Southern Catholic countries," where its accuracy. The occurrence of spiritual facts is "the clergy take very good care that mountebecoming well nigh universal—the attention of banks shall not infringe on the prerogative of the

"The favored land of Joe Smith, Father Noyes, accustomed to accurate habits of thought, and the Poughkeepsie Seer that we owe the familiar with the circle of the sciences, will be likely, if untrammeled by established theories, to lead the lost of thinkers toward a solution of what demain in Newman-street, Oxford-street.

The record of this man's ' hanky-panky ' tricks truth is ever the object of search, and it sometimes excites a degree of astonishment which almost trenches on admiration, when we regard his gi-gantle and brazen-faced impudence. The Colossus of Rhodes may be considered, morally, as a mere pigmy in comparison with the colossal 'brass' of 'Doctor Newton.'"

The Telegraph thinks that it is "monstrous," "astounding," "half blasphemous and half Bedlamite for a man in the middle of the nineteenth century to strip off his coat and gravely proclaim that he has a mission from the angels in heaven instantaneously to make the lame walk, the deaf Red Cloud and his subordinate chief and braves | hear, and the blind see, to restore straightness to have come on to Washington to see if anything the cripple's limbs and vigor to the muscles of the can be done to avert the threatened war on the paralyzed-merely by the imposition of his hands

his people. The fact that such representatives Telegraph is certain that "'Doctor' Newton will of the Indian tribes beyond the Mississippi are soon be reckoned among those ephemerally notowilling to come such a distance to treat directly rious personages who have gone up like a rocket with the Great Father at the capital, shows that and come down like its stick;" and says: "It will they believe they have a cause that is founded in be the fault of the press if he should be permitted can be prevented by fair means. The stalwart cratic sphere, and under, perchance, more profitwarrior, in response to the circumlocution offered able conditions;" referring to the locality where

> The Telegraph is much exercised in spirit regarding the manner of cure, and accordingly groans

hereditary hunting grounds by the advancing whites, they were placed upon reservations, where there are no hugalo to kill and appeared with the be it the recklessness of incurable mental hallu-cination or the cold-blooded shamelessness of the furnished them by the Government. The com- hardened mountebank-forms the man's whole plaint has all along been, that Government has stock-in-trade. His wretched formula, 'In the name of the Father, I say unto thee, Disease, depart! All right; pass on, and go straight out of the lips, goes to prove the truth of the ment of the lips, goes to prove the truth of the ment of the stang of the pro-

By way of peroration the Telegraph proceeds to

"We are desirous to prevent 'Doctor' Newton's rennearance in a smaller and more select circle We should be exceedingly sorry to hear, a few months hence, that he was doing a lively busi ness by blessing the beau monde in Belgravia, or enlivening Tyburnian 'kettledrums' by proposing to drive out diseases from the bodies of the nobility and gentry. The man must be stopped—by public opinion if he is a mere crazy visionary; by Scot what kind of machinery the whites had to kill them with—not the anxious desire to do justice. I land-yard if he is a rogue. We have had, of recent times, too many Yaukee tricks in which there has a known to the Washington Navy Yard and blasphemy. * * * We know nothing of blasphemy. * * We know nothing Newton. He may be perfectly sincere; but We know nothing o

well what violence could do against his race; he The secular press of the United States, as well as that of England, has for years teemed with just of the messages. We have also opened our simple justice. A great Government should make such rhetorical displays, but still the "nuisance" Circle Room freely to the public, that investi- more haste, it strikes us, to demonstrate its de- of Spiritualism has not been "abated," and its gators might study more closely the remarka- termination to make wrong right than to prove its disciples, amid legal and social persecution, obeyble phenomenen of spirit control as manifested | power to continue in the wrong at any rate. Thus ing its mandates, still go forth bearing health to far in the diplomacy the Indian chieftain has not the sickening soul, and renewed vigor to the wasted frame, as well. Dr. Newton has nothing to fear from the bigots who surround him, and the cause, as represented by himself and other workers, shall ultimately triumph over all opposition.

The Red Man's Eloquence.

The thoroughbred Indian still understands epigrammatic speech. The traditionary eloquence of Logan was not lost with his disappearance from the face of the earth. In his speech to the Secretary of War and Indian Commissioner, the Chief, "Red Cloud," uttered many sentences of a pith and directness that could not be improved upon by much study. Words like these conveyed his meaning to the official listeners: "Look at me! I was raised where the sun rises, and came from where he sets." The whole story of the Indian movement westward is here told in the limits of a single generation. "We have come here," he said, "to know why the promises which have been made to us have not been kept. You are the people who should keep peace." In these and similar sentences, culled from the text of his natural talk, we find the cause of the red man's complaint. He may be guilty of treachery and cruelty, but before we accuse him, let us search ourselves. He complains that the food promised his pothecary, another kind of medicine was sent, tribe has been filtered through so many selfish which, had the patient taken, would have un- hands, that it is but a wretched pittance when it reaches him. He complains of encroachment and broken promises. We know on our side that his complaints are well founded. Is justice, then, out of the Indian's reach?

Grand Industrial Exposition.

Under the auspices of the Chamber of Commerce, Board of Trade and Ohio Mechanics' Institute of Cincinnati, Ohio, will be commenced in that city, Wednesday, September 21st-to continue till Saturday, October 15th-a grand industrial exposition of manufactures, products and arts, "to which artisans, manufacturers, inventors and all engaged in the production of works of art and ingenuity are invited to contribute," making the occasion "a true index of our nation's progress in the march of civilization."

We have received from the Committee of Arrangements a copy of "Circular," "General programme of the Picnic arranged by Dr. Gardner Rules and Regulations," &c., but are unable to insert them for want of space.

St. Louis-Removal.

Warren Chase & Co. have removed their bookstore from 827 to 601 North Fifth street, St. Louis, bids fair to be the largest gathering of Spiritualists | Mo. They have also recently replenished their stock of spiritual and liberal books. Such a store is a great convenience to our Western friends which we hope they will appreciate by liberal l patronage.

Spirit Communion-Verification of Spirit Messages.

manifested at our Free Circle:

They consider it a very excellent proof of the power of spirits to commune with mortals, and are highly pleased and gratified. Several months ago I saw two other messages in the Banner, which I recognized-one from George Clark, of Glouces ter, Mass., and the other from a young lad named Warren Mears, of Manchester, Mass. The former was a soldier, and was killed in battle. He mentioned his wife, and spoke of other friends and facts, which were remarkable and satisfactory. Warren Mears was one of the finest and most promising hove I ever saw, and beloved by factory. Warren Menrs was one of the finest and most promising boys I ever saw, and beloved by all who knew him. It is a great comfort to his parents and friends to feel that his beautiful life still continues, although his dear form is no longer visible to their material eye.

Despite all opposition, the glorious truth of

spirit-communion is spreading throughout the world, robbing death of its sting and the grave of its victory!

JULIA M. FRIEND.

Boston, Mass.

Church, and passed on in that faith, it is indeed a strong test that he should return answering questions which had been asked in that church (as our could not have had the slightest knowledge or conception:

I feel like speaking of a message published in he Banner of Dec. 26, 1868, given by the spirit of Teber C. Kimball, one of the head of the Mormon Church. A friend of mine living here, who was a Mormon for many years, and was an intimate friend in his family, but who is now a believer in our heautiful philosophy, wishes me to write that the message is characteristic of Heber C. Kimball, and owing to many conversations with him eight answered questions which she knows were proposed in the church, which is a strong proof of his dentity to her.

I am always pleased when I read the verifica-tion of spirit-messages, for in that department I am highly interested. For myself, I have not received any messages from my spirit friends, but rejoice with others who do receive intelligence from the other side. And what if my friends do not visit your rooms? I know they still live. I have

Yours fraternally, MRS. E. D. SMITH.

It gives us great pleasure to insert the following bold and earnest acknowledgments of the receipt of messages from the departed. Would that they might inspire others with like fearlessness in the cause of truth:

MESSRS. EDITORS-In No. 8 of the Banner of repperent. I deem it out an act of justice to state that the first statement made in that communication is true. He said he was called away suddenly. This is also true; he was instantly killed while attempting to cross a railroad track. He was my brother, and I am knowing to these facts.

For the truth. Ensure Lawrence

For the truth, East Pepperell, Mass. EDMUND LAWRENCE.

EDITORS BANNER OF LIGHT-Dear Sirs: The ommunication that came through Mrs. Conant Dec. 19, 1867, purporting to come from Lenna Flint, of Ipswich, to her parents, we recognize to be from our daughter, who passed on Sept. 28th, and is true in every respect, excepting where she says she has some sisters, instead of one sister; but that might have been the mistake of the reporter. Her name was Luna. She gave it Luna, but you got it Lenna [a typographical error]. It seems so natural for her not to give her surname, as we always called her Luna Flint. It is a great pleasure to us to know she is the first from old I pswich to communicate at your a more.
she has opened the way for more.
THOMAS T. CHAPMAN, to communicate at your Public Circle. We hope

Ipswich, Mass. VELINA M. CHAPMAN.

The message of the spirit, James Casey, as given in our issue of April 2d, has called out the following resnonse, dated from the field of his earthly deeds and punishment:

EDITORS BANNER OF LIGHT-I have just read EDITORS BANNER OF LIGHT—I have just read a communication in the Banner of Light, of the 2d of April, from a spirit named James Casey, who figured in the "James King of Wm." affair, and as I know you like to hear from any person who can verify these messages, I am very happy to inform you that there was such a man here of that name, and that he was hung for shooting said "James King of Wm." Perhaps some person else may have informed you of this before: but, in case you have not heard of it. before; but, in case you have not heard of it, I thought it might do a little good to write to you about it. Respectfully, Mrs. H. W.

thout it. Respectfully, Mrs. H. W. 13th street, between Mission and Valencia sts., San Francisco, Cal., April 16, 1870.

Gone to the Better Land.

A correspondent writing us from Salem, Mass., under date of June 8th, states that Capt. Thomas Hunt, of that city, passed very quietly away on Saturday, May 21st, about one P. M., aged sixtyfour years. The health of Mr. Hunt had been somewhat feeble for several months previous, but on the day of his decease he was remarkably bright and cheerful. He had made arrangements to ride out in the afternoon, and, while in the bath-room of his house, alone, he calmly quitted the tenement of clay which had served him so long, to roam over a grander country, and rejoice in the fragrance of those spirit-flowers that grace the home of which he sang so sweetly but a few hours previous to his departure.

The funeral services were performed Tuesday morning, May 24th. A large concourse of people attended, also the Knights Templar and several Lodges of the Masonic fraternity. Rev. Mr. Thayer (Universalist) officiated. The demise of Capt. Hunt was most appropriately referred to by all the papers of Salem, where he was well known as a good citizen and an honest man.

One of the most remarkable circumstances conected with the occasion, was the fact that Mr. Thayer was called upon and did officiate at the funeral of Mr. Hunt, of Salem, on Tuesday morning, and Mr. Gleason, of Methuen, in the afternoon of the same day-both having been friends, and Mr. Hunt having prophesied some time before that himself and Mr. Gleason would pass way very nearly at the same time.

Capt. Hunt was for many years engaged in the China trade, in which he was very successful. He retired from business several years ago, but some two years since he revisited China, where he remained for nearly a year. He was a firm believer in Spiritualism, and possessed remarkable powers as a medium for spirit communion.

Charles H. Foster, Test Medium.

This excellent test medium, who has for many years given to the world indubitable evidence of the return of the spirit after the death of its mortal body, is now located at his home in Salem, Mass., where he will give public sittings during the present month.

Fallen Women.

It is significant that this subject, to which we We give below, in continuation of our series of have alluded more of late than usual in these colarticles on the recorded proofs of the reliability of umns, should just now have challenged so intense our Message Department, a letter from Julia M. an interest as is felt in it by the preachers and wri-Friend, the well-known clairvoyant, in which she ters of the day. Both press and pulpit are concernrecognizes the identity of three spirits who have ing themselves vigorously at present for the wretched creatures, who, by ignorance and want of re-MESSES. EDITORS-In your paper of the 28th of | flection, by poverty and lust, have descended to Messes, Editors—In your paper of the 2sti of the Nov., 1868, is a communication from Elisha Fish to his grandson, Charlie. Lam well acquainted with the persons mentioned, and have seen and talked with them since the message appeared, of the distribution of the North-street Mission, in this call, surface and the same appeared. city, Sunday evening, June 5, to listen to the statements of the condition of this refuge for fallen women in that part of the city, and to see what help could be secured to enable the Mission to go on with its work, and rescue the wretched from the toils in which their feet are set. There were addresses by clergymen from our city pulpits, and by others, all pitched on the key of benevolence and sympathetic effort. Of the numerous things spoken, the remarks of the Rev. Mr. De-Witt, of the Central Church, were as pat and pointed as anything reported, and they fully chime in with the sentiments expressed by ourselves on this same subject.

Speaking of the general sweeping up of the frail night walkers by the Chief-of-Police, the gentleman referred to said that the cure applied was but local and temporary. They would not, We are in receipt of a private letter from a lady he said, have been upon the street at all, if not n Wheatland, Cal., a portion of which we publish. for the purpose of an unholy traffic; and they As the person here recognized, Heber C. Kimball, could not be regarded as the sole guilty parties, was one of the leading lights of the Mormon while they were in quest of others who were out to meet and bargain with them. In short, there were two parties to this business; and if it were right to arrest one, it was not less the Chief's correspondent states,) and of which, of course, we duty to arrest the other also. That, however, he would not think of doing; which demonstrates the injustice of our system of laws, and the monstrous wrongs not only suffered, but actually perpetrated by society. True, it would not be so easy a matter to detect the other guilty parties. where the solicitation is done wholly by one. Besides, these men some of them have money and influence, and it will not do to molest them. Yet the sin and the crime are the same, nevertheless. years since, she recognizes him as the same, and If one side is to be punished, let the other feel the is highly gratified to hear from him, and that he penalty also. Justice is represented to be blind, penalty also. Justice is represented to be blind, and to hold her scales evenly balanced.

What the Women are Doing.

While some of the women of England are earnestly engaged in effecting the removal of those disabilities which render them unequal with the other sex before the law and the customs of society, including the right of suffrage and the priviproof of that; and while others are starving for want of such proof, I can afford to wait. I shall lege of practicing in the medical and other prosoon see them; they are waiting to welcome me over the river. Take courage, dear lianner; wave serting their right to be benefactors to the comon; the good time is near at hand. munity in a manner to which no one can object. These ladies, among whom are Miss Nightingale and Miss Sellon, are establishing Deaconesses' Institutes, the design of which appears to be twofold-to open up a field for the exertion of ladies who are anxious to devote themselves to a life of active philanthropy, and to provide trained and educated nurses for the sick and poor. Several Light, May 9th, 1868, is published a communication of these beneficent institutions are in successful operation, under the auspices of which the poor Pepperell. I deem it but an act of justice to state

Wonderful "Healing Waters."

Some time ago a company commenced boring a well at Alpina, Thunder Bay, Mich., with the hope of reaching salt water, from which to manufacture salt. About the first of May, when a depth of 700 feet had been reached, up came a stream of mineral water, very strongly impregnated with sulphur, and having all the magnetic properties of the St. Louis well. One account says, "Knives charged therein 'pick up things' with entire carelessness, and something far more 'taking' than kleptomania threatens to absorb the attention of the whole people." H. L. Harrison, Esq., shortly after visited the place, and with his accustomed energy instigated a practical test of the healing properties of the well and the result is the E. G. Howard, a well-known citizen, and leader of the Cornet Band, has been completely cured in two days of the worst case of rheumatism ever known there. Others have partaken of the waters and been healed. This discovery has created a great sensation in those parts, and invalids are wending their way thither. Alpina is destined to become a famous watering place

Inspiring Words.

A friend, whose aged father was near death, received a private letter from A. J. Davis, containing the following inspiring words, which we are sure the author will pardon us for giving to others: "Your father is falling asleep in the gates of eternity. May his dreams of the better life opening upon him, be those of the just and good. If his body yield not too much pain, his withdrawal from this more surface world will be easy and graceful as the breaking of sunlight on the distant mountains. How fitting now, just as buds and blossoms are bursting into fruit, that with them and the opening of spring his prepared and imperishable personality should enter the fadeless gardens of the Infinite Mind! And how grand the process! A sleep, a sad silence among men; a song of welcome among well-known and beloved ones, and then a new career! Mother Nature and Father God never err in their harmonious government."

Change of Name.

The Williamsburgh Association desire a change of name, assigning as a reason, that many of the titles given in our free list of meetings cannot be considered strictly correct. They think that all 'ists" and "isms" should be repudiated, and that progressive" as a prefix to the word "Lyceum" s quite inappropriate, as it is also to the word Spiritualism"-"Spiritualism," or rather the existence of spiritual beings and their intercourse and influence with men, being acknowledged as the foundation fact of the New Dispensation, and progression the inevitable tendency of events. We are not disposed to dispute with our friends in relation to the reasons here assigned, so we print in our free list the altered title they desire, viz., 'The Spiritual and Progressive Association of Williamsburgh," &c.

Movements of Lecturers and Mediums. Rev. Rowland Connor will continue to lecture before the Society of Spiritualists, in Salem, Mass., during June. He is liked very much, and large

audiences have listened to him. Mrs. Hardy, trance medium, has removed to 125 West Concord street, Boston, where she will continue to hold circles Sunday evenings.

Mrs. S. A. Jesper has gone to St. John, N. B., where she will remain for some time, lecturing, healing and giving tests. Address care of George F. Orchard, 74 Charlotte street, St. John, N. B.

Silent deeds are better than unprofitable words

ALL SORTS OF PARAGRAPHS

Our list of lecturers will be found on the sixth page of this issue. If there are any inaccuracies in the list, we wish to be informed at once. so we can have them corrected.

The Executive Board of the Massachusetts State Association of Spiritualists are to hold a special meeting on Wednesday afternoon, June 15th, at 3 o'clock, at the Banner of Light Circle Room, 158 Washington street, Boston. Matters of considerable importance are to be acted upon.

We have for sale new and excellent photograph likenesses-cabinet size, 4 by 9 inchesof the celebrated medium, D. D. Home, which we can furnish to customers for the moderate sum of times outspoken and ready to give a reason for thirty-five cents.

A DISCUSSION.-Mrs. Addie L. Ballou and Mr. cussion on the subject of Spiritualism in Joliet, Ill., commencing Wednesday evening, June 1st.

The Fenian Generals who commanded the "army of the border":-General Distrust, General Disgust, General Despair, General Swear. The latter did the most execution.

THE PLEBISCITE, "Will you have me?" the Emperor cries;
From France what's the answer that flows?
Soven millions turn up their "Ayes,"
And more than a million their "Necs."

A change of air is recommended to the boys who continue to whistle "Shoo Fly," as the sickly season is coming on.

Henry Ward Beecher, in a recent sermon, took decided ground against what has been called the "Puritan Sabbath." He believed in walking out and in writing letters on that day, and would n't sign a petition against allowing horse-ears to run on Sunday. This, he thought, was an injury to the poor; and it was no worse for them to ride in the cars than for the rich to ride in their car-

Short. A very pleasant way of making a Story ualism was not only good to live by, but all-sus-Short.

A Washington belle says: "In walking up a long room when the women who don't like you are looking at your back, there is a moral support conveyed by a Paris dress not to be derived from the firmest religious principles."

Judge Dewey, of the Superior Criminal Court a law, and the Courts would have more than they could do to try all the cases of violation.

Sealed letters answered satisfactorily, or money refunded, addressed to J. H. Hall, impressional the silver ornaments, and pure white flowers were medium, and editor of "The American Journal of Spiritual Sciences," to be issued in September. The best spiritual writers are engaged to contribute to this journal. Spirit Hall will be opened in church and the grave, the beautiful and appro-September with Free Circles and Free Spiritual Library. The desk will be occupied daily, and on Sundays three times a day, by the editor, except under engagements to lecture elsewhere. Mediums will be paid for services, and others, where they are accepted. Talent of every kind is enjoined to be developed as the gift of God in the interest of humanity. To letters of correspondence, inquiry, sealed letters for reply, and subscription to the Journal of Spiritual Sciences, (monthly), at two dollars a year, address the editor at 176 Broadway, New York.

When I reflect how little I have done,
And add to that how little I have seen,
Then furthermore how little I have wen
Of Joy or good, how little known, or been:
I long for other life more full, more keen,
And yearn to change with such as well have run.
Ver reacon mocks meaning the soul I ween.

Yet reason mocks me—nay, the soul, I ween, Granted her choice would dare to change with none.

Granted her choice would dare to enange with none.

No—not to feel, as Blondel, when his lay
Pierced the strong tower and Richard answered it—

No, not to do, as Eustace on the day
He left fair Calais to her weeping fit—

No, not to be Columbus, waked from sleep,
When his new world rose from the charmed deep.

—[Jean Ingelow.

THE POPE DECLARES HIMSELF INFALLIBLE. -The French minister in Rome, De Banneville, and afternoon, June 5th. in his report to Count Daru of an interview with But the Holy Ghost will not halt for fear of disturbing Daru's scruples. Tell him, my son, that neither he nor any other person will prevent me from being infallible. Lam, I feel myself to be infallible, and who can know it better than I?"

One hundred women are now preparing themselves for admission to the bar in the United

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"THE REVOLUTION."—The famous and piquant journal known as The Revolution, after passing through three years of struggle, is suddenly made the heir presumptive to a brilliant future, says the Independent. A number of friends of "The Union Woman Suffrage Society," of which Theodore Tilton is president, have formed a jointstock company, called " The Revolution Association," with a capital of fifty thousand dollars, which was all taken at a single meeting of the stockholders held on Monday week in Brooklyn. Miss Susan B. Anthony, the late proprietor, and Mrs. Elizabeth Cady Stanton, the late editor, retain a pecuniary interest in the new organization, but mean to devote themselves mainly to the lecture-field - though Mrs. Stanton will keep her brilliant pen busy in her accustomed and familiar columns. The new editor is to be Mrs. Laura Curtis Bullard, of Brooklyn-a lady of rare graces and accomplishments; and the new publisher, Mr. Edwin A. Studwell-well-known as a young and energetic New York financier. Mrs. Curtis and Mr. Bullard (being blessed with an abundance of this world's goods) propose to give their services to the journal as a free offering to a good cause, and without other compensation than the satisfaction they will take in making a lively newspaper and in promoting woman's enfranchisement.

Fogs of unprecedented density and extent are encountered by vessels approaching the coast this season. They extend from Halifax to Cape Hatteras, and are a great hindrance to navigators, as well as an element of danger.

Kossuth is giving lessons in foreign languages, at Turin, in order to make a living.. He steadily refuses to accept any presents at the hands of his friends.

THE REASON WHY .- The immediate cause of premature fading or blanching of the hair is an obstruction of the oil vessels which afford the coloring matter. The remote causes may be general ill health, trouble of mind, etc. Hence, in order to restore its natural color and beauty, the oil vessels must be restored to their normal condition. It is on this principle that Nature's Hair Restorative is compounded, and it has proved a complete success, wherever faithfully applied. It is not a poisonous dye, consequently the effect is gradual, and in severe cases two or three bottles are necessary to produce the desired result.

A True Spiritualist.

Passed to the spiritual world, from Cochesett, Mass., on the last day of May, 1870, Mr. B. F. Marshall, aged about forty-five years. Bro. Marshall has enjoyed a clear perception of the truths of Spiritualism for several years past. He has been a constant and appreciative reader of the Banner, from its first issue. Brought to the investigation of Spiritualism while a member of the Methodist Church in Cochesett, he very soon found that the ideas presented to him by the inhabitants of the better country were not only more rational. but in many respects entirely inconsistent with what he had believed as a Methodist. Naturally cautious, but firm in his convictions when founded upon mature thought, he was at all proper the faith that was in him, desiring to converse freely with his neighbors and brethren of the B. F. Underwood were advertised to hold a dis- church upon the new light that shone upon his own path. This very soon involved his excommunication from the church, and consequent entrance upon the larger fellowship of unfettered souls everywhere who love the truth, and will follow it wherever it may lead. He was privileged to enjoy the sympathy of his wife and father's family, together with several neighbors, in the investigation of this new and to them blessed revelation. Business pursuits led Bro, Marshall temporarily to reside in various places in Massachusetts, New York and New Jersey, and everywhere his light shone as a consistent Spiritualist, agenial friend, and a thoroughly honest and pureminded man.

Inherited tendencies to consumption have always warned him of short life in the body, and during the two years last past, as the certain signs of dissolution have increased, he has not only ordered all his business affairs calmly, as he desired to leave them, but also has taken particular care to testify to that falth and knowledge which made his path to the better country brighter and brighter as the days passed swiftly by. The hours of death-for they were many with himwere "honest hours," and to the clergyman and Anna Story was recently married to Robert neighbors who visited him, he proved that Spirittaining and triumphant as the shadows of earth gradually melted away.

The funeral of Bro. Marshall was in charge of the Masonic fraternity of North Bridgewater, to which he belonged, and was attended from the Methodist church, Cochesett, that had been hospitably tendered for the occasion. Everything was conducted strictly in accordance with the at Worcester, Mass., last week, fined James E. | wishes of our brother, that it might not appear as Donovan ten dollars and costs for working on the an occasion of gloom and despondency, but rather Sabbath in his own house! Rigidly enforce such as the visit of that angel whose mission it is to lead earth's children through a door which opens into new and more perfect existence. The coffin was covered with white Marseilles, the emblems of the Masonic fraternity being engraved upon disposed about the pallid features on which rested the peace of death. The North Bridgewater Band led the procession from the house to the priate music of "Pleyel's Hymn" subduing the mind to harmony with the event which we commemorated. The church was crowded to its utmost capacity, the services consisting of appropriate selections from the "Spiritual Harp," sung by an excellent volunteer choir, and an address by the writer upon the character and qualities of our friend, as illustrating the philosophy and practical tendencies of Spiritualism. The simple but touching ceremonies of the Masonic Order, at the grave, completed the outward tokens of respect to one whose memory and example will live long in the hearts of his wide circle of friends.

Spiritualist Lyceums and Lectures.

H. B. STORER.

Boston .- Mercantile Hall .- An interesting session of the Children's Progressive Lyceum took place at this hall Sunday A. M., June 5th. In addition to the regular exercises, a good number of declamations were given by the scholarsnost of the participants being girls-Misses Edna S. Dodge, Hattle Richardson, and -- Coggins sang, and Dr. A. H. Richardson, of Charlestown, made a brief address to the

Temple Hall .- The usual circles-for which this place njoys a good reputation-took place on Sunday morning

The Children's Progressive Lycoum held its usual meeting Piux IX., quotes the Pope as saying, "Daru does at noon; the services being prefaced by a music lesson from not like the dogma of infallibility. That is a pity. Prof. Hudson; singing, silver-chain recitations, wing movements, &c., followed, all tending to make the occasion pleas ant and profitable.

> CAMBRIDGEPORT - Harmony Hall - At a recent Leadors' Meeting of the Children's Progressive Lyceum the following list of officers for the current year was completed and ratified: E. A. Albee, Conductor; W. H. Bettinson, Assistant Conductor; Miss A. R. Martain, Guardian; Mrs. Atkins. Assistant Guardian; D. W. Bullard, Librarian; E. Bettinson, Assistant Librarian; S. Conant, Musical Director; G. W. Leavitt, Assistant Musical Director; J. Huston, C. Wentworth, Guards: Mrs. Pearson, Recording Secretary: D. W. Bullard, Acting Treasurer. Everything bids fair for the

> future usefulness of this organization. NEWBURYPORT .- Liberty Hall .- The Children's Progressve Lyceum, of this city, met at the above named hall Sunday morning, June 5th, at 101 o'clock. The regular exercises, which were touching and attractive, were varied with readings and declamations by Misses E. and G. Atwater, Richardson, Bowler, Penvey and Ash; Masters Colby, E. T. and A. B. Richardson: and readings by Mr. William Bricher and Mrs. Atwater, group leaders. Brief addresses were made to the children by D. W. Green, Conductor, W. Bricher

and Dr. J. H. Currier, after which the session closed. The Spiritualist Association of Newburyport, after severe struggles, and in the face of much opposition, have been enabled to lease Liberty Hall for a space of five years, and are determined to leave nothing undone to promote the advancement of Spiritualism in that place. On Sunday afternoon and evening, June 5th, Dr. J. H. Currier, of Boston, addressed this society, taking occasion in the course of his remarks to congratulate them upon the promising turn of affairs in this vicinity, which was the result of their noble devotion to the

NORTH SCITUATE.—The Lycoum at this place is in a highly prosperous condition. At a recent election, the following named ladies and gentlemen were chosen as its board of officers for the current year: D. J. Bates, Conductor; Deborah N. Merritt, Guardian; Edwin Studiey, Assistant Guardian; Waldo F. Bates, Musical Director; J. W. Morris, Librarian; Silas Newcomb, Charles L. Bradford, Guards; Rufus Clapp, Joseph E. Merritt, Amelia Bradford, Caroline Bradford, Lizzie S. Merritt, Fannie Brown, Mary B. Bates, Leaders. Mr. Bates, its Conductor, says: "Thus by launching our bark on the sea of Progression one year since, we have stemmed the tide of opposition, and remain one of the fleet to battle for the right."

The meetings of the North Scituate Spiritualist Association are held on the second and last Sunday in each monthservices at 10} A. M. and 2 P. M.

WALTHAM .- The meetings of the Spiritualist Association and also the Lyceum have been suspended for the summer menths; in the early part of September they will be resumed, the prospect being good for a successful course of lectures during the fall and winter.

Map of Boston.

B. B. Russell, 55 Cornhill, has just issued a new map of Boston from the latest surveys, including the 16th Ward, (Dorchester.) The map is about 21 by 3 feet in size. Great care has been taken to have this the most accurate plan of the city yet published. Of course every one will desire to

розвезя а сору. California has a million acres of wheat growing. | Saturday, the 18th.

New Subscribers.

It is indeed gratifying to be able to again return sincere thanks to our old patrons for their generous efforts to increase the circulation of the Banner of Light. Since our last report the following named parties have each sent us one or more new names for our list: P. Holton cent two new subscribers: a friend, three; C. B. Lynn, two; E. Moyer, one; H. Snow, one; L. S. Baker, one; I. Crosby, one; E. W. Buillington, one; S. J. Boak, one; O. E. Main, one; D. K. W. Linter, one; D. H. Davis, one; George Low, one; George W. Carleton, one; Mrs. A. Genung, one; J. H. Hall, one; Charles Manner, one; Dr. H. T. Child, one; W. Barr, one; Thomas Quinn, one; Mrs. S. Wade, one; E. A. Macomber, one; Mrs. L. Walsbrooker, one; A. Hudgens, one; Mrs. C. B. Drew, one; F. Byson, one; S. Jones, one; J. H. Crane, one; E. Smith, one; A. Moulton, one; R. H. Ober, one; H. J. Hughes, one; A. G. Porter, one; Mrs. M. A. Cox, one; D. B. Hall, one; R. R. Farnsworth, one; L. M. Bolster, one; Mrs. M. Hunter, one; Slee Brothers, one; J. W. Adams, one; Mrs. George Fisher, one; E. H. Adams, one; Mrs. E. B. Place, one ; J. W. Finlay, one ; Mr. Proctor, one ; W. Peaslee, one ; William C. Waters, one; Mrs. William Green, one; E. B. Phillips, one; H. C. L. Dorsey, one; J. B. Coonley, one; J. W. Scudder, one; M. D. Smith, one; Dr. D. V. Brown, one; A. Atherton, one; S. R. Drury, one; Jno. Williams, one; Joseph L. Wells, one; A. T. Monroe, one; T. P. Dye, one; S. Tracy, one; S. J. Winter, one; R. C. Hall, one; C. M. Moody, one; S. Woolson, one; E. C. Fairchild, one; W. B. Barrett, one; E. F. Beals, one; N. M. Farquhar, one; A Pearson, one: Miss M. Goddard, one: Mrs. L. A. Blanchard. one; William Jarvis, one; J. Donaldson, one; B. W. Williams, one; O. N. Bancroft, one; Mrs. G. P. Davis, one; E. E. Matteson, one; A. Dennis, one; S. Eldridge, one; H. W. Lake, one; A. Rogers, one; M. H. Price, one; J. H. Currier, Bridgewater,

"The Voices."

DEAR BANNER-I have so thoroughly enjoyed Plympton, the reading of "The Voices," and all friends who have read it are so much pleased with its philosophy, its logic, sarcasm and wit, that I feel impelled ers to this remarkable book. It is onening the is read, besides giving hope and good cheer to the believing. No work ever so thoroughly exposed the weakness of the Orthodox God and the creeds of the Church, or on the other hand ever awakened a higher conception of the noble attributes of the God of Nature. I have bought and distributed many copies of the work, and in almost every case it proved to be an antidute to bigotry and superstition. But that is not the best of it, for it directs the mind into the realms of a rational, Godlike philosophy, from which no one can backslide. Long live "The Voices," is the prayer of

Yours fraternally, O. GRIFFIN. Worcester, Mass., May 29, 1870.

P.S.—I trust, Messrs, Editors, I am only express ing the sentiments of every one that has read the book. The author (Warren Sumner Barlow) truly possesses the grandest and most beautiful ideas of God and his attributes of any author I have ever heard of. Reader, don't fail to send for a copy of "The Voices." O. G.

CURRENT EVENTS.

A great configgration occurred at Constantinople, Turkey, A great conflagration occurred at Constantinople, Turkey, June 5th. A telegram from that place dated the 6th, says: Yesterday afternoon, about one o'clock, a fire broke out which spread with alarming rapidity through the richest quarters of the city. The flames were discovered in an old building in Pera, on the north side of Golden Horn. A strong wind was blowing at the time, and the fire quickly communicated to adjoining buildings. The efforts of the firemen and citizens to stop the flames were futile, and in a few hours the residences of the English. American and Portuguese Ambassadores of the Stronglates. Naom Theatre, many tuguese Ambassadors and Consulates. Naom Theatre, many churches and mosques, thousands of houses and the richest stores and shops in the city were reduced to ashes. The loss of life by the falling of walls has been fearful. It is estimated that at least thirty people have been killed or injured by this cause alone. The loss is incálculable. The fire at this hour (noon) is still burning flercely, and the excitement of the people beggars description.—Evening. The conflagration has been checked, though the flames still rage flercely at some points, but they cannot spread. Houses have been blown up, and the fire is isolated. The loss of property is immense, as the burnt district includes one of the wealthlest and best built quarters of the city. All the archives and plate of the British Legation were saved. tuguese Ambassadors and Consulates, Naom Theatre, many

The tax bill proper has gone through the House sub-The tax bill proper has gone through the House substantially as it came from the ways and means committee, except the paragraph on the income tax; the rate of that tax having, against Mr. Schenck's advice, been fixed at three per cent. with \$2000 exemption. If the Senate should agree with the House on this point the Revenue Bureau thinks the return from incomes next year would not exceed \$10,000,000. The whole reduction by the bill is estimated by Mr. Schenck at \$15,000,000, which is about the amount recommended by Mr. Sherman and his committee, though it is reached in a different manner from that by him advised.

A destructive tornado swent over Scott County, Ill., on Saturday, June 4th. It covered an area of four or five niles in length, and a mile while. Fences were demolished, and fields of wheat, corn. oats, and garden vegetables were completely destroyed. The largest forest trees were torn up by the roots, and orchards and vineyards were ruined. No lives were lost.

The Ecumenical Council, June 1st, decided that the dogma The Ecumenical Council, June 1st, decided that the dogma of infallibility shall be proclaimed on June 20 in honor of the feast of St. Peter. Extensive preparations are being made to celebrate the occasion, and the display of pomp and pageantry will surpass any demonstration everwitnessed in Europe. The religious services will be of a most solemn and impressive character, and thousands of visitors from every city in Europe will be present to witness the display or take part in the ceremonies.

Advices from Remedios, Cuba, confirm the slaughter of forty-two of the most respectable citizens by the volunt in revenge for the many defeats they had suffered. For the military commander of the district, knew that butchery was meditated, and passively endorsed it.

The report of the Massachusetts State Constable for May shows the following: Liquor prosecutions, 676; all other prosecutions, 230; aggregate, 915; liquor seizures, 259; gaming seizures, 4; gambiers arrested, 8; fines paid in the seizures, 4: gamblers arrested, 8; fines paid in the counties, \$17,164 59; expenses of the department.

France approves and sympathizes with the action of Prussia in warning the Ecumenical Council against action which may cause difficulties between the government and

The War Department has issued an order instructing military commanders to keep intruders off land reserved to the Indians by treaty.

The general assembly of the Presbyterian Church has decided that the Heidelberg Catechism is not inconsistent with pure Calvinism, which prepares the way for a union with the Reformed Protestant Church.

The steamboat fare from New York to Albany is now \$1,50, and the fare from New York to San Francisco is \$138. There is excitement in London over the escape of a Cuban privateer from that port.

The report by telegraph of the outrage committed by the Christians in Rouncila on the Jews is partially confirmed by later dispatches from Paris.

New York.

The Seventh Annual Picnic of the Children's Progressive Lyceum and Spiritualists of New York and vicinity will be held at Elm Park, (entrance on 92d street, near 8th avenue,) on Friday, The Lyceum, and as many of the friends as can

nake it convenient, will assemble at Continental Hall, corner of Eighth avenue and 34th street, on Friday morning, at 9 o'clock, and proceed at 91 o'clock by special cars to the Picnic grounds, free of charge. A wagon will also be in readiness to receive baskets and convey them to the grounds; each basket should be marked with the name of

There will be speaking on the platform from to 3 o'clock by Mrs. Nellie J. T. Brigham, Mr. N. Frank White, and others. Songs and recitations by members of the Lyceum may also be expected. At about 3 o'clock, Mr. George W. Allen's quadrille band will be in attendance, and dancing will be continued through the afternoon and evening.

Tickets of admission to the Park, 50 cents; children 25 cents; Lyceum members free.

DR. D. U. MARTIN, Conductor MR. E. S. CREAMER, Treasurer.

P. E. FARNSWORTH, Chm'n Com. Arrangements N. B .- Should Friday, the 17th, prove stormy, the Picnic will be postponed until the next day,

The First Grand Union Picule for 1870 -

Will be held at Island Grove, Abington, on TUESDAY, JUNE 28th. The Children's Progressive Lyceums of Boston and Cambridgeport will attend in a body, and invitations have been extended to other Lyceums, which are expected to be present and participate in the festivities of the occasion. The morning hours will be devoted to such exercises by the Lyceums as their Committee may determine upon; to be followed by speaking by some of our best lecturers, dancing, boating, etc., etc. DANCING FREE to all who purchase tickets to the Grove by the railroad. All others will be charged extra. Special trains will leave the Old Colony Depot, Boston, at 8:45 and 12 o'clock precisely for the Grove. Fare from Boston and return: Adults, \$1,00;

Children 50 cents. From the following way stations by regular trains: Harrison Square, Adults, 70 cts.; Children, 40 cts. Neponset, 65 . " 60 *** 30 " Quincy, 25 " 50 Braintree, ... 45 · · · · South Braintree, 25 105 " Taunton, 55 Dighton 145 75. North Bridgewater, " 40 East Bridgewater, 20 30 Middleboro'. . 655 35 . 0 Hanson. 20 50 " 25 Halifax. .50 a. 25 Plymouth. If the weather is pleasant it is anticipated that this will be one of the largest and most interest-

to invite the special attention of your many read- ing gatherings; ever assembled in this famous Grove. Come one and all, and bring the children. eyes of the bigoted and superstitious wherever it that they for one day may enjoy the fresh air and sunlight of the country.

H. F. GARDNER, M. D., Manager,

MassachusettsSpiritualistAssociation. The Executive Board of the Massachusetts Spiritualists' Association will hold a business meeting at three r. M., at the Banner of Light Circle Room, on Wednesday afternoon, June 15th. We hope all interested in the formation of a Tract Society, and other measures for the promotion and promulgation of our faith and philosophy, will take special pains to attend this meeting.

H. S. WILLIAMS, Scc'y.

Spiritualists' Picnics and Camp Meeting. The committee would take this method of informing friends and the public that they propose to hold two pienles the coming senson at Walden Pond, Concord, to take place July 13th and Aug. 3d. Also, commencing Aug. 23d, will be held a Grove or Camp Meeting, continuing from Tuesday until Sunday night (28th. Full particulars given in due season.

DR. A. H. REGHARDSON, Charlestown.) Committee of J. S. Dobbes, Hoston.

To whom all communications should be addressed.

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Each Message in this Department of the Banner or Lient, we claim was spoken by the Spirit whose name it bears through the instrumentality of

Mrs. J. H. Conant, while in an abnormal condition called the trance. These messages indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil. But those who leave the earth-sphere in an underteleped state, eventually progress into a higher condition. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

no more.

The Persons receiving such messages are requested to inform us how far the statement. Inform us how far the statements made agree with the facts, as known to them.

The Banner of Light Free Circles.

These Circles are held at No. 158 Washington Street, Room No. 4, (up stairs,) on Monday, Tursday and Thursday Afternoons. The Circle Room will be open for visitors at two o'clock; services commence at precisely three o'clock, after which time no one will be admitted. Beats reserved for strangers. Donations solicited. for strangers. Donations solicited.

Mrs. CONANT receives no visitors on Mondays, Tuesdays,
Wednesdays or Thursdays, until after six o'clock r. n. She

Donations of flowers for our Circle-Room are solicited.

Invocation.

Mighty Spirit, who hath made all things and art never absent from anything that thou hast made, while myriads of perfect spirits chant thy praises, we, thy children in the lower life, would catch up and echo and carry forward the strain unto those souls who dwell in the prison houses of the flesh, that they too may praise thee, that their ears may hear the songs of thy children who have been redeemed from error, from sorrow, from deep suffering. Mighty Spirit, give us wisdom, give us strength, give us love to lead thy mortal children out of the slough of priestly ignorance. They have been led there, our Father, unconsciously to themselves. In our earthly life, we too were there. Oh, give us wisdom, give us strength to lead them up the mountain of transfiguration, where they shall view themselves reflected in thee, where they may know, Great Spirit, that they are thy children, and that thou caust not forsake them. March 28.

Question and Answer.

CONTROLLING SPIRIT.-If you have questions, Mr. Chairman, we will answer them. QUES .- Why do female spirits never control at

these circles?

ANS.-It is because there is need of a large exerclse of positive spiritual strength in controlling at this place. It is free for all—the lowest as well as the highest are free to come here, and there are spirits in the spirit-land as low morally and intellectually as there are here with you, March 28,

Alexander Nelson. I was second officer on board the bark "Sea

King," and was lost from that vessel the 13th of

February last. I am not at all accustomed to this way of sending our thoughts to those who are left on the earth. But I presume there is nothing necessary except to give a simple statement of facts. My name, Alexander Nelson; my age, forty-two years; my birth-place, London, Eng. I was one of a family of five-the second son. I had heard, before my last voyage, much about this Spiritualism, but had no faith in in. Some of my friends have been looking into it, and are very pleasantly disposed toward it; thought there was truth in it, and it ought to be thoroughly investigated. But for my own part, I did not have time to investigate it, and I do not know as I had the inclination. But being suddenly ushered into the spirit-world, and having left out all the good-bys, I bethought myself would n't it be a wise thing on my part to see if this new religious truth that has arrived on the earth is not true, and, if it is, to avail myself of it. Accordingly, I looked about myself, to see what I could make out by it. I found, on inquiry, that there were thousands and tens of thousands of places open privately for our friends, but did not find any public place excent here. So of course I got some one who understood the thing to pilot me here. I made some inquiries, and found that I would be obliged to wait and look the thing over, and get catechized and criticized from those who had the thing arge in the spirit-world. Having through all that, I was obliged to wait for what they told me were proper earthly conditions. That was the last point to be reached. I was informed to-day that it was right for me, so I stepped in; and I hope to arrive safely in the harbor where my friends reside-mentally at least. What I mean by that is, I want them to spiritually understand that this thing is true; that I can return, and if I can, anybody else can; that the way is open, but that there is something for them to do to learn about it-something to do. It pertains to their future life, and what they can hear about it will affect the entire eternity that belongs to them. It is not a something that will affect merely the time here, but it affects the entire future that belongs to them as intelligent beings. So to my mind it is worth looking into. I have a great many things I would like to say to those nearest and dearest to me, but I would like to say them in some more private place than this; not for my own sake, but for theirs. They are in this world subject to the criticism of this world, and I am not. If this world criticizes me, why, I do n't care for it. I am at a height above it. It will be very natural for my friends to be looking me out through this source that you have so kindly opened for our return. Since it was talked over by us-not that I should return especially, for I did not think of coming just now, but this way of return was talked over-many of my friends have been looking at the matter from this source, so of course they will know that I know of it and will be very likely to avail myself of it now that I have been so suddenly called. [You think they will get your letter?] I think so. However, of course it is a mere matter of conjecture with me. I do not know. [Shall we send it to them?] Since some of the parties get your paper regularly, I do not see the need of it. I would like to say that my death was purely accidental, and I passed very easy and quickly; and so far as I am concerned, had I not the interests of those I have left on earth to consult, I should be happy that I had made the change. March 28,

Daniel Bancroft.

It is nineteen years ago since I died, in the city of Boston, State of Massachusetts. I was in my seventy-first year. My name when here was Daniel Bancroft. I heard about the knockings, they called them, when I was here, but never saw anything to satisfy me that spirits could come back. One of my family, my niece, got a good deal mixed up with Spiritualism, and a believer. She once said to me, "Uncle, if you do n't find yourself very much mistaken when you get into the spirit, then I am very much mistaken." "Well," I said, "Elizabeth, what in?" "Oh, in almost everything; in almost everything; and I think you will be sorry for a great many things you have done, and particularly for a certain clause "-naming it word for word-" that you have made in your will." I said, "How do you know anything about that?" "Oh, the spirits it is of necessity.

told me," "Told you! Well, how did they tell you?" "I went to a person they call a medium, about that. Perhaps they flought it was good God and all his works? business." "Well," said I, there 's some people who always think that shybody's business but of what love is. their own is good. I do n't care whether they are spirits in or out of the body. They better be in better business." "Well, never mind about that," she says, "Uncle, but I think you will be sorry, and wish you had never made it." "Well, perhaps I has always been rife amongst you, namely, the shall, but I shan't alter it." Well, I have been right to obtain all that you are capable of obtaindoubly and trebly sorry for it, and I am willing to ing, and also the right to retain it. Do as the soul own it, because I see I have favored darkness in- does after death, and there will be no poverty stead of light. I thought I was doing right, so I am here. It gathers to itself whatsoever it needs and not condemned for doing it, but I feel so sorry that can appropriate to its own growth. It retains I did not lend my influence and myself in a better just so much and no more, therefore there is direction. But there it is. I done it, and I have enough for all. If you would all do this, you mourned over it, and I hope I have outlived it. would all have enough. There would be no poor But it was no more than justice to her, I thought, that I should come back and tell her that she was right, and that had I obeyed the warning that was given me in that way, I should have been very much happier than I have been. But I did n't believe in her Spiritualism. I thought it have not so determined, consequently to your huwas very strange that she should be able to repeat that, word for word, just as it was in my will. I first thought that by some means she had read the will. Then I did n't see how it could be. I saw it was an impossibility after looking the thing over. And when I came to ask her," How did you know?" "Why the spirits told me." Well, others who are satisfied that they are led by good, truthful, loving, wise spirits will give attention to their warnings, pay some heed to them. See that they are worthy. You can tell even here, if you are a mind to try, I believe, and accord them know, you will fully realize what you now hope all they are worth. Not say as I did, "They bet- for. ter be in better business." Good day, sir. I am going now. If anybody says I better be in better business than coming back and telling what transpired here years ago, I shall forgive 'em-March 28. forgive 'em.

Jane Elton.

Will you be kind enough to say for me, that I, Jane Elton, of Philadelphia, would be glad to communicate privately with my grandchildren for their special benefit? I have been away from them fifteen years. I come back for their good, and if they are a mind to make use of the usual means to communicate with me, they won't be March 28.

John Barker.

You don't know me, of course. [I cannot see you.] John Barker. [I am glad to meet you.] I am glad to come, and I am sorry to come. You have already had an account of our going out of this world. [You were with Capt. Bassett, in the 'Java"?] Yes. My wife still has hopes that I shall return; cannot believe that I am dead, My body is, but that is n't me. I came here today to say that I would be happy to see my child brought up in spiritual light, brought up to believe that her father can, under proper circumstances, communicate with her. The only memher of our family, as you are aware, no doubt, that believes in the return of departed spirits, is my sister Lizzie, and I thank God for one who can hear our call and answer it. Tell her, from me, to keep bright and beautiful her faith. It is a pearl of great price. She will find t worth more than all the wealth of this world when she comes where I am. Tell her to cherish it and let it grow, and not barter it away for any-

I think after a time the account given you by Capt. Bassett, of our going down, will be corroborated from Yokohama, or at least that part of it that tells you of the typhoon at that time, and the earth or sea-quake, [Is there no hope of getting any remains of the vessel?] No. that has long since ceased to be possible. [Did it go down into the earth, or only into the sea?] Not down into the earth. I think not. As nigh as we can learn after leaving our bodies, there was an opening of perhaps a foot or two feet wide, just enough to produce a suction which drew the vessel down.

(To the Chairman.)-God bless you. [Were you at the house the other day when I was there?] I was, I was. [You saw the child plainly?] Yes. I thank you for going. I hope you will go often. March 28.

answered by L. Judd Pardee.

Invocation. Thou Saviour of the world, thou Infinite Spirit ness of every age, and anon hath lighted up the dim corridors of even the bad man's soul and hath led that soul finally to thyself, thou Father rection. and Mother of all souls, we come to thee this hour laden with the sighs and tears, the cries and woes of humanity. An uncomely freight we bring thee, oh our Father and our Mother, but we have laid it upon the shore of thine eternity, and we ask thee to change these sighs and tears, these human woes to nearls of great price. We ask thee, oh Spirit of Good, to shine so brightly into these human hearts that they shall forevermore take counsel with thee, and walk obedient to thy law and the way. Thou wast with us in the freshness of youth, and did not forsake us in the dim twilight of old age. We should not fear that thou wouldst ever leave us, since thou goeth life would be just the same-a saviour? through the dark shadow of death with every soul and maketh cloriously bright its morning in the other life. But human fears, human doubts, follow? the darkness incident to human growth beset thy children who are prisoned in mortality. Oh example as you, or I, or any other portion of hutake them in love, our Father and our Mother, and bestow those gifts upon them that their souls continually cry for. "How long, oh Lord, how long?" is the cry that souls in mortal continually send up to thee. Answer that cry, oh Spirit of Good, and cause every soul who asketh of thee to perfect as Jesus? know concerning the hereafter. We praise thee, oh Beautiful Spirit, that thou art so constantly near us; we thank thee for thy promised gifts. We praise thee that the crown of immortality is with us. As we are of thyself, we shall outgrow all evil, and finally be crowned with thy goodness which is of thee. Hear our prayer, oh Spirit of Good, and answer in thine own way. Amen.

Questions and Answers.

what reason, or cause, or end, does it become necessary, after having lived here for an ordinary lifetime in the form without a companion, (male or female.) that such parties take companions. male and female, in the higher or spirit-life?

ANS.-I believe that a perfect soul is a male and a female soul, the two combined in one. And come nearer. Good day, sir. as perfection is not reached in this lower life, we have no such combination here; but as it is reached, relatively speaking, in the other life. therefore that condition is found there, and if it is. Mass., nine years ago. I was a carpenter by

love." I know that love is a God-principle, but and they told me." "Well, they better be in better is there anything else which can properly be business," I said. "Well," said she, "I do n't know called love, except that burning affection toward favor, I want them to give me a call at some place

> A .- Your correspondent has a very good idea Q.—Can you propose any measure that will de-

stroy or remove poverty and vice? A .- Yes; by substituting the law of right instead of the law of might. By setting aside that which

amongst you.

Q.-Can Spiritualism be of practical good to humanity, till it is developed as a science?

A .- Spiritualism is the science of life-life here and hereafter. But as yet your human senses man senses it is an undeveloped science. No; it can be of no great practical good till you recognize it as what it is, the science of life. When you do, it can be of great use, great good to you.

Q .- It has made its appearance frequently in the past ages, and then become almost entirely obscured. Are we to hope that it is to be perpetuwell, I want to say that I hope that she and all ated to us till we develop and comprehend it as

> A .- Yes; you have the right to so hope, and I rust that your hope will be changed to knowledge. When you part with your bodies, you will

Q.—Is it possible for us to understand all the laws of our being here? . . A .- No, not clearly.

Q.-Can any one become a medium who wishes

A .- All persons are mediums to a greater or esser extent. Those who are especially gifted in that direction are specially gifted from conception, and the circumstances of their after life develop this germ of mediumship-bring it out. The conditions with which they are brought in contact spiritually and materially, all tend to bring out or develop this germ of mediumship. I know of no special course to develop one's mediumship, except to live as nearly in harmony with Nature as possible. This is all you can do.

Q .- Has the spirit of Theodore Parker changed his views on theology from what they were when

A .- He has changed his views very materially since he dwelt here in the body.

Q .- Will you please to give a few of the lead-

ing points on which he has changed? A .- Theologically speaking, he did not believe in modern Spiritualism here. Now he does There is a very great change. When here, Theodore Parker did not believe absolutely in the exstence of evil. Now he does; but he sees it to be only the lesser good, which will finally be absorbed by the greater good. Theodore Parker, when here, had not that charity for all the various religious denominations scattered abroad in the land that, as a Christian minister, he should have had. To-day he has that charity, seeing, as he does, that all are differently compounded, spiritually and materially; therefore all must see from a different spiritual and material standpoint. All cannot be Unitarians, any more than all can be Presbyterians. We are each one of us adapted precisely to the condition we occupy, either in material or in spiritual things. When we are ready to become Spiritualists, we become Spiritualists. But if we are forced into that growth before we are ready for it, it is merely a forced growth-an excrescence upon our being, which will drop off at the first ray of a greater sunlight.

Q.-Was the example of Christ's thirty years' experience in the flesh of as great importance to mankind as his death and resurrection?

A .- Certainly. His death and resurrection canot have that amount of importance to mankind as is found in his thirty years of mortal life. If Jesus Christ lived a pure life, certainly that example would go further toward redeeming the race from evil than his death or his resurrection, for by his life we learn precisely what Jesus was; Scance conducted by Theodore Parker; letters | therefore his death and resurrection are no special importance to the human race. These incidents in the life of humanity have been giventhousands, millions of them, before Jesus gave his. You are receiving them every day. But if of Good, thou that hath shone through the dark- Jesus lived the pure and blameless life the record accords to him, surely, surely you can gain more from that than from the death and the resur-

Q .- Will not the influence of that pure life continue to exist through the ages? A .- Forever and forever.

Q.-Is it not, then, true that he was the Sav-

iour of the world? A .- In that sense he was.

Q.—Had he a divine, as well as human nature? A .- Even as you have-as all men and women have—in no other sense.

Q.-Do you believe people are as much inspired now as in Bible times? A.-Just as much; some of them even more.

Q.-Any person who lived the same blameless A.-Precisely.

Q.-Do you consider him a perfect example to A .- I consider him to have been as perfect an

manity could follow. Q.—Has any one ever been as perfect? A.-Oh, yes; in ages preceding, and in ages suc-

eeding him. Q.-Do you consider Confucius or Socrates as

A .- Yes, I do. Q.—Does not the good conduct of man depend on his circumstances?

A.-Very much. You are, to a great extent, creatures of circumstances. March 29.

John W. Bartlett.

Will you be kind enough to say that John W. Bartlett, of the First Massachusetts Battery, would be glad to communicate with his friends? My body was buried at Park Station, near Spain QUES .- I am directed by a spirit of very high | House, upon the south side. But my spirit travels intelligence to ask the following question: For about wherever it wills to, and it wills to come to old Massachusetts-to Boston; and wills to communicate to the friends it has left here. How soon do you publish? [In about two months.] When-two months? Well, then, in about ten weeks I will call round and see what effect my message has had, and if I get an invitation to March 29.

John Singleton.

I am John Singleton. I died in Charlestown, trade; fifty-four years of age; I left three children

Q.-What is love? The Book says, "God is |-two sons and a daughter. But I am getting quite anxious to communicate with them. If my message reaches them, and if they consider the where I can speak to them as I do to you. March 29.

Belle Wide-Awake.

[How do you do?] I am comfortable, thank you. I come here to tell old Chamberlain-[Who is he?] Well, he knows who he is, and I know who he is, and that's enough to know. Tell him if he gets any odds from me he will have to get up earlier than I do, and earlier than he ever did yet, for he is too lazy to get up very early, and I shall always keep my eyes wide open-wide awake! I am Belle Wide-awake! No use for him to try to get any odds over me, or over anybody I have anything to do with, because I am a great deal smarter than he ever was or ever will be. I am cross to-day! [I am sorry.] Well, folks have a right to be cross, have n't they, if they have anything to be cross about?

Now do n't go to cutting down my message, and smoothing it over. [Oh, no; we will give you the full benefit of your words.] See that you do, because if you don't I will write it all out again, when it comes to me in the proof, and worse than that-good deal worse!

And now I am here I may as well say, tell Mary D. Stearns, from me, that I will fulfill my promise to her, if I can, next time she comes here.

Now you won't publish, will you, for two months? [Perhaps a week or two before.] Suppose I get on the comfortable side of the President, and he says I may have it published ahead, what then? [All right, if he gives the order.] All right, then; I know how to influence him. A woman can do most anything she undertakes to. March 29.

Ellen Shay.

I want to tell my sister, Margaret Shay, that I am not in the unhappy place, that I am in no need of any prayers. I am in the hands of the good Lord, who takes care of all of us. Ellen Shay is my name. She worries about me because I had n't the consolations of our church when I died, and she thought I was n't as good a Catholic as I used to be. I am, tell her, and was when I died. It is all right with me here on this side, and I want her priest, Father Kelley, to say so. Good day, sir. God bless you! Good day. March 29.

Scance conducted by Theodore Parker; letters answered by L. Judd Pardee.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Thursday, March 31.—Invocation; Questions and Answers; George Locke, of Lowell, Mass., to his lather; Joel Nason, of Boston: Thomas Barton, wrecked in the ship "Elizabeth," in 1851, to his brother Benjamin.

Monday, April 4.—Invocation; Questions and Answers; Nancy Nutter, of Portsmouth, N. II., to her friends; John Gage, of Fails Church, Va., to his brother Theodore; Willis Barnabec, of Portsmouth, N. II., to his friends.

Tuesday, April 5.—Invocation; Questions and Answers; Jacob Hodgdon, of Exeter, N. II., to his friend, Thomas Mc-Allister; Ham Miller, of Portsmouth, N. II., to his friend, William Starr, lost from the bark "William Robinson," April 4th; "Belle Wide-Awake," to Mary D. Stearns.

Monday, April II.—Invocation; Questions and Answers; Peter Holway, of Cambridge, Mass., to his family; Lisa Webber, of Hoboken, N. J., to her mother; Henry Clarke, of Lakeville, Mass., to his friends.

Tuesday, April 12.—Invocation; Questions and Answers; Nusna Adelaide Richardson, died in St. Augustino, Fla., to friends; Gen. George II. Thomas, to his friend Hobert P. Addison: Timothy Riley, to his brother, in Halfax, N. S.

Thursday, April 14.—Invocation; Questions and Answers; Inmothy Riley, to his brother, in Halfax, N. S.

Patrick Sweeney, to Father Riley.

Monday, April 18.—Invocation; Questions and Answers; Thomas Kingsbury Robinson, died in Sidney, New South Wales, April 18.—Invocation; Questions and Answers; Thomas Kingsbury Robinson, died in Sidney, New South Wales, April 18.—Invocation; Questions and Answers; Thomas Kingsbury Robinson, died in Sidney, New South Wales, April 19.—Invocation; Questions and Answers; Thomas Kingsbury Robinson, died in Sidney, New South Wales, April 19.—Invocation; Questions and Answers; Thomas Kingsbury Robinson, died in Sidney, New South Wales, April 19.—Invocation; Questions and Answers; Thomas Kingsbury Robinson, died in Sidney, New South Wales, April 19.—Invocation; Questions and Answers; Indiana, April 19.—Invocation; Questions and Answers; Indiana

Head: Taylor Kidder; Ezra Wingate, of Bristof, Mc., to-his children; Caroline Furber, of Portsmouth, N. II., to her family.

Theseasy, April 19.—Invocation; Questions and Answers; Captain John White, of Salem, Mass.; Hannah Gale, of Philmelphia, to her sister Emma; Charles Waterman, to Dr. Walker, Superintendent of the Insane Asylum, South Boston.

Thursday, April 21.—Invocation; Questions and Answers; Elien-Taylor, of Bath, Me., to her sister; Timothy II. Carson, of Dubuque, Iowa, to his friends; Caroline Harris, of Nashua, N. II., to her children; Jennie Roberts, of Brooklyn, N. Y.

Monday, April 25.—Invocation; Questions and Answers; Marian Weeks, of Boston, to her friend Mrs. Callis; James Evans, of New Bedford, lost April 24th from the bark Orlent; Georgle Nealson, of Charlottelown, N. S., to his mother.

Tuesday, April 26.—Invocation; Questions and Answers; Oliver Burges, of Boston, to lasae Bosworth; Frederic Dane, of Balmoral, Scotland, to his family; Maggie Dane; Ellen McDernot, of New York City.

Thursday, April 29.—Invocation; Questions and Answers; Thomas Inayes, of Brooklyn, N. Y.; Mary Ploxley, of West Philadelphia, Penn., to her relatives; Martin McCoy, of Dayton, O., to his friends; Elizabeth Blake, of Hollis, N. II.; Joslum Hanks, of Denver, to his brother.

Taesdaw, May 31.—Invocation; Questions and Answers; There and Mary, in Brooklyn, N. Y.; Margaret Welch; James L. Happood, of Columbus, O., to his friend Arthur Davis.

Thursday, Jane 2.—Invocation; Questions and Answers; Dexter Richardson, of Uxbridge, Mass., to his furtevant, of East Boston, to his friends.

Monday, June 6.—Invocation; Questions and Answers; Dexter Richardson, of Uxbridge, Mass., to his herry; Minnie Welch, of Cambridgeport, Mass., to his friends; Edward II. Parsons, of Boston, to his wife.

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of a party known not to be a lecturer, we desire to be so informed.]

J. Madison Allen, Ancora, N. J.
C. Fannie Allin will speak in Lynn, Mass., during June; in Stafford, Conn., during July; in Putnam during August. Will answer calls to speak week evenings. Address as above, or Stoneham, Mass.
J. Madison Alexander, Inspirational and tranco speaker, Chicago, Ill., will answer calls East or West.
Harrison Akely, M. D., 194 South Clark street, Chicago, Ill., ettures on Laws of Life, Temperance, and Reform and Progressive subjects.
Miss. N. A. Adams will speak in Lowell, Mass., June 19 and 26. Will make engagements for the ensuing summer months and autumn. Address, box 277, Fitchburg, Mass.
Harrison Augus, Charles City, Iowa.
Miss. N. K. Andross, trance speaker, Delton, Wis.
Dr. J. T. Amos, box 2001, Rochester, N. Y.
Rey. J. O. Barrett, Glenbeulah, Wis.
Miss. Harrison Augus, Charles City, Iowa.
Miss. Sarah A. Byense will speak in Willimantic, Conn., during June. Would like to make engagements for the coming fall and winter. Permanent address, 87 Spring street, East Cambridge, Mass.
Address Rey. Deltan, P. Birlohan, Elm Grove, Colerain, Mass.
Address Cambridge, Mass.
Miss. Nellie J. T. Brigham, Elm Grove, Colerain, Mass.
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MISS LIZZIE BOTEN, FARINGI, 31 TERROR, TACK, BODES, INCOMENGE DUTTON, M. D., West Randolph, Vt. will speak in Snowsville, Braintree, Vt., once in two weeks till further notice.

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MRS. AGNES M. Davis, 289 Main street. Cambridgeport, Ms. Miss Nellis L. Davis, 49 Fletcher street, Lowell, Mass. Mrs. E. B. Danforth, M. D., trance speaker, (formerly et Boston,) Lawrence, Kan., box 461.

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DR. T. M. Drummond, lecturer, Tallahassee, Fla.

Mrs. SOPHIA K. DERANT, Lebanon, N. H., will answer calls in New Hampshire and Vermont.

A. C. Edminsb, lecturer, Newton, Iowa.

DR. H. E. EHERY, lecturer, Newton, Iowa.

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THOMAS GALES FORSTER, 32 Spring Row, Baltimore, Md.

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J. G. FISH, Hammonton, N. J.

MRS. M. LOUISE FERNCH, trance and inspirational speaker, 34 Wave street, Washington Village, South Boston, Mass.

DR. H. P. FAIRFIELD will speak in Philadelphia, Pa., during June; in Williamantic, Conn., during July. Address, Ancora, Camden Co., N. J.

CHARLES D. FARLIN, inspirational, Sextonville, Richland Co., Wis., care F. D. Fowler.

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E. Annie Hinman, Agent Connecticut State Association of Spiritualists. Permanent address, Falls Village, Conn.

Moses Hull will speak in New York (Apollo Hall) during July; in Cincinnati during September and October. Permanent address, Hobart, Ind.

D. W. Hull, inspirational and normal speaker, will lecture in Rensselaer, Ind., during June. Address as above, or Hobart, Ind.

Mrs. F. O. Hyzer, 122 East Madison street, Baltimore, Md. Mrs. M. S. Townsend Hoadley, Hudson, Mass. Mrs. A. Hull, trance and inspirational speaker, 1716 Parke avenue, Philadelphia, Pa.

J. D. Hascall, M. D., Waterloo, Wis.

Lyman C. Howe, inspirational, box 19, Fredonia, N. Y. Anos Hurt, trance speaker, Cold Water, Mich.

Dr. E. B. Holden, inspirational speaker, No. Clarendon, Vt. Dr. J. N. Hoddes, inspirational speaker, No. Clarendon, Vt. Dr. J. N. Hoddes, inspirational speaker, No. Clarendon, Vt. Dr. J. N. Hoddes, inspirational speaker, No. Clarendon, Vt. Dr. J. N. Hoddes, inspirational speaker, No. Clarendon, Vt. Dr. J. N. Hoddes, inspirational speaker, No. Clarendon, Vt. Dr. J. N. Hoddes, inspirational speaker, No. Clarendon, Vt. Dr. J. N. Hoddes, Inspirational, Mount Clemens, Mich.

CHARLES HOLT, Warren, Warren Co., Pa.

Miss Susie M. Johnson will speak in Portland, Mc., during June. Permanent address, Milford, Mass.

WM. F. JAMIESON, Lake City, Minn

Abraham James, Pleasantwille, Venango Co., Pa., box 34.

S. J. JONES, Esq., can occasionally speak on Sundays for the friends in the vicinity of Sycamore, Ill., on the Spiritual Philosophy and reform movements of the day.

WM. H. JOHNSTON, Corry, Pa.

DR. P. T. Johnson, lecturer, Vpsilanti, Mich.

DR. C. W. Jackson, Oswego, Kendall Co., Ill.

S. A. JESPER, lecturer will visit St. Johns, N. B., for a shori time. Address, care George F. Orchard, 74 Chailotte street; permanent address, Bridgewater, Vt.

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A.C. and Mrs. Eliza C. Woodbuff, Eagle Harbor, N. Y.
Miss. Juliette Yeaw will speak in Worcester, Mass., June
19: in Milord, June 26. Address, Northboro', Mass.
Miss. Fannie T. Youno, trance speaker. Address, Centre
Strafford, N. H., care Dr. H. C. Coburn.
Mr. & Mes. Wm. J. Young, Boise City, Idaho Territory.

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June 11.—Jw*

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June 18.—1w*

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MRS. J. COTTON, successful Magnetic Healer, No. 247 East 31st street, between 2d and 3d avenues, New York. 3m*-June 11.

SPIRITUAL CIRCLES. - BY EMMA HARDINGE.

Gathering the Ripened Crops on every Homestead, leaving the Unripe to Mature.

A REMARKABLE BOOK, wherein the author proves conclusively that what is called modern Spiritualism is the only mental principle of the universe. Through its indeence in all ages of the world knowledge has been communicated. It is a principle of Nature within the reach of science and in harmony with all its known laws. It has been unrecognized and neglected only because of religious superstition and prejudice. Projudice.

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Washington street, Boston.

Science Applied to Spiritualism,

Price 15 cents, postage 2 cents.
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Washington street, Boston.

EDITORIAL CORRESPONDENCE. ... WARREN CHASE.

sol North Fifth st., wor. Washington Avenue, St. Louis, Mo. BUSINESS.

We are now located in our new store, on one of the best business corners in St. Lyons, nearly flitted up with the Lest assertment of Lirenan and Shining at Books and pajets west of the Alleghanies, and coretally invite, and holes the expect, the patronage of the liberal-pareled people iff st Long, and the surrounding country, which to efforts on our part shall be wanting to require. A fall and complete ascert ments of all the predictive and liberal liberature will i Key ; on hand, and if the friend sustain us for this it. prifer we shall extend and enlarge the week of homests of demption, cot North Fifth etreet, corner of Washir with Wantel's Chase & C. ave hop St. Louis, Mo.

IS SPIRITUALISM SECTARIAN?

That there has been a general fear among Spiritualists of sectarian tendencies, is certain, and that this has in a measure prevented the organizations from being successful, is also certain. It is said a "burnt child dreads the fire," and as many Spiritualists have been a borehed and have got out of the churches alive, it is no wonder thatthey oppose any movement that seems to tend to the building up sectarian secieties. It is also certain that the spirits have not been very much in sympathy with any of the efforts, and have offeetually restrained from influence all that I ave had restricting articles of belief or proscriptive articles that would cut off any class from particle. pation and exoperation in the movement, evidently showing that as Spiritualism is from the other life it will not be bound nor restricted by the marrow, bigoted, superstitions or self-righteons bedievers in this life. All this we have seen from the first, and have endeavored to so shape our course and the efforts in which we participated as to secure the benefits of cooperation and not limit or bind individuals to the organization, leaving all accountability where God had placed it-in the conscience and to its Maker. With the variety of conflicting opinions, even with this liberality, the fears have been too strong for the success, and the narrow-minded and self-righteous who would build a new creed-bound church exult with the common enemies over the sickly condition of the organizations, hoping they will die as their own movements have. Perhaps they will-we cannot say; but if they do it will be only to organize on a broader and more liberal basis, and succeed at last, as it surely must when it is broad and liberal enough for both worlds.

Religiously Spiritualism is either sectorion or free. If free, then it is "free religion," and not Christianity, and if " free religion," it is free to all and for all, its doors wide open, and cordial invitations extended to all to come and partake freely and grow better and wiser by associating with the better and wiser of both worlds. If Jesus was not contaminated by the society of Peter, Judas and Mary Magdalene, and the publicans and sinners with whom he associated and to whom he preached, surely the good of our day need not fear to open churches and meetings and societies to any and all, and invite all to come to the fountain and partake freely of the waters of life, which are pouring into this world from the spirit-world constantly.

If we have been too sectarian and too much cramped and bound, and our religion has not been free from the danger feared by so many of another church that would not embrace the whole race, we are glad to have the revision and renewal thus early.

OLD AGE.

Old age is said to be honorable, but it is not always so. By some it is dreaded, by few desired, by many respected, and by those who are thoroughly ripe in it, enjoyed more than any other period of life. Daily, almost hourly, the old man waits for the messenger that shall renew his age in the better land, or longing the aged matron waits for the gate to open that shall let her join the company of the dear friends of earlier years, and in the renewed vigor of early life to join again in the young and joyous company,"

How different is the feeling of such as under Orthodox teaching believe they are to be changed so as to be allenated in feelings from all relatives and friends, except the few who chance to believe the same doctrine as themselves, and with them remain eternative singing the praise and admiring the glory of the. King of kings and Lord of lords! Nature instinctively dreads a great and sudden change, and not less the loss of dear relatives and near friends. It takes a good share of life to find out who are our real friends, and who are only sunshine friends, watching a chance to cheat us or betray us; and when we do find the real and true, it often turns out that they are not of the same faith with us, for a man's worst enemies are not always of the same political or religious household with himself, and not unfrequently a person finds good and appreciative friends among those opposed in the organic society of life. If the church of humanity and free religion were recognized by all, we could each and all work out the true nature within us, and seeking, find companionship and friends in any part of the great church mansion of our race, and congenial minds would naturally assimilate and form little groups of congenial friends.

We have slipped down the years with the usual amount of unfavorable attention from those who attend to the business of others to the neglect of their own-and paid little attention to the blank cartridges that made noise and did no harm, while we have been steadily gaining information about the life to which many friends have emigrated, and to which we shall move with a glad forgiveness and farewell to all who have been troubled about our presence and influence here. The gate, already swinging for our entrance to the springtime of life and Summer-Land home, has no terrors; but, on the other hand, we have every assurance that waiting friends will welcome us there, as many families scattered over this country have ever welcomed us here in our many years of wanderings. We are satisfied with our part and experience, and do not know that we could better it by trying it over again.

FROM WITHOUT.

Our very dear friends Mr. and Mrs. Green, late of England, who are now residents of Bismarck, a few miles south of St. Louis, on the Iron Mountain Railroad, often send us notes and scraps of information from the old country that go to show us that our cause is creeping into the hearts and heads of the people of Great Britain at no very slow rate. Adding this to what we see elsewhere, we are fully persuaded that by the dawn of the next century Spiritualism will be accepted by all enlightened nations as a fully demonstrated fact involving intercourse between the two worlds, which by that time will settle upon a firm and reli-

able basis. We have much to learn about the condition of those whose minds while in this life are settled in theories that are false, and those who become addicted to telling marvelous stories to find persons to listen to their stories, and as fond of telling them, and do often mislead medi-

THE MORMONS.

The Lat vier comes slown with its sledge hambolo," as if they were Parana, when in truth they ples of anyone, ber to go on Begand practice, so long as it is founded on the cashioned, Biblic, and the Bible is recognized as the rule of There are long and professily interesting extrasts from faith and practice, by them. We do not holieve. Medame George Sand in this Yeak, which illustrate very forfaith and breather by them. We do not believe it is a Christian country, and trust it never will said this property of the action On the major of the Placitic Lange them that it is country bow hot and cold in the same breath. If it must breather that the control of the contro sectarian. The writer says in Illinois, (where the eye, as 1) thus drawn Interior is printed,) a Mormon is an infamons persectivity; but when the base. son, forever rendered ineapable of holding any of. That town segments and a fice of honor, trust or profit, of voting at any clees, to for repose that eller by tion, of serving as jurer, or giving testimony in cars. In the author's head of the fourth of the courts," It may be so; we are not posted; the fire mean which a large which is accounted, the author's head of the courts, "It may be so; we are not posted; the fire mean which a large which is accounted, the materials but if so, one State certainly is either not Christon and it is sectarian, as it enslaves one sect of that he shall see the moral states and large of his pervertical testions that once had a large seciety and built. sary to protect life, liberty and property from destruction and abuse. We esteem many of the Hindoo myths and religious ceremonies as sacred as those of the Christians, and entitled to as much respect and protection from the Government of

should be at once relieved. No person in this their way among reflective readers. country should be held in slavery nor bound to serve without pay, but if other sects of Christians cannot, by example and precept, with education and science, correct this foolish and false notion and that will soon do it without the aid of a mil- dered to the public by our worthy mediums. itary force to put down a feeble sect of Christians, ignorant as they are.

OUR FUTURE GOVERNMENT.

BY A. B. CHILD, M. D.

"There is a voice, a cheering voice
That lifts the soul above,
Dispels distrustful, auxious doubts,
And whispers, 'God is love.'" "There is a star—a lonely star, That lights the darkest gloom And sheds a peaceful radiance o'er The shadows of the tomb." That voice was heard on Calvary, That star is revolation's light Suffer the world, entrest it and forgive :

They who forgive most shall be forgiven."- Festis. Contrary to past belief, sin can only be its own destroyer. As fuel is destroyed by the fire that till the fuel that feeds it is burned up and destroyed by it-till the resistance that gives it life shall has no opposition.

sisted by man only to increase it-to increase it for its final destruction.

In a given population sin will increase and prevail exactly in proportion to its resistance and

The divine commission of sin and crime is to prentice in that, ic. destroy the elements that feed them by the burning ordeals of sinful acts and criminal deeds.

Sin makes-the furnace of affliction. Affliction purifies the soul." Sin makes the house of mourning. It is better for sinful man to go to the house of mourning

than to the house of joy and feasting. But whoever has come above the necessity of sinful acts will forgive all sinners, all criminals, seventy times seven if needs be; will no longer resist evil; will not even punish the murderer, but will devoutly ask God to forgive him, for he

knows not what he does. Whoever opposes sin is sinful and needs sin's affliction. Whoever sees evil and resists it has yet to suffer its ordeals.

But whoever has come to see that God is love is love in all things, in good and in evil toohas come above the necessity of resisting evil, of opposing wrong, of committing sin and enduring the afflictions of crime, has come to the peaceful development of love, to the divine government of universal forgiveness, to charity that believeth all things, to the best rule for all moral, religious, social and political direction, viz., "Do as he would be done by."

Card of Thanks. .

J. W. ALLEN, Pres.

Rooms of the Central Association of Spiritualists of Louisiana,
New Onleans, May 30th, 1870. At a regular meeting of the Central Association of Spiritualists of Louisiana, held this day, it was unanimously Resolved, That we take pleasure in recommending Mrs. M. J. Wilcoxson as an inspirational speaker and worker in

.That this Association desire to thank her for the interest manifested in behalf of our Society.

EMILE F. SIMON, Sec'y.

the cause of Spiritual Progress:

At one time Daniel Webster had a difficult case to plead, and a verdict was rendered against his client. One of the witnesses came to him and said, "Mr. Webster, if I had thought we should have lost the case I might have testified a great deal more than I did." "It is of no consequence," replied the lawyer, "the jury did not believe a

New Publications.

SEERSHIP; THE MAGNETIC MIRROR, is the title of a curious in what we call popular novels, as well as of per- but impressive book by P. B. Randolph, which well deserves sons who cannot be relied on while here. Such perusal for the variety of views it presents with such enerpersons it seems are as free after death, as before, getic cloquence on the subject of clairvoyance and psychometry. It no doubt contains very many important truths in regard to clairvoyance, with which it is essential that the world should become familiar. The method of developing ums, who think all spirits will always tell the and establishing the clairvoyant faculty, of knowing, as well truth. We do not call them wicked nor malig- as feeling and seeing, is entired upon in the gifted author's peculiar manner. He defines clairvoyance as the ability to drop beneath the floors of the outer world and come up the other side. He says that the sparks or flashes of light that come before us in the night are not what they seem, mer blows of Christian charity on his brother and but instantaneous penetrations of the wil that hangs like a sister Mermons and tries its best, with bald as- pall between the outer west of birk and cold, and the inner section to prove they are not Ciristians, calling, negotiansed. Calive were in the life of line nor a trap healing of dight and the -tree clairveyanes being the upliftthem "jobilian - " and an "outlying Pagan prov - Br virge, nor calculded as to ; mine the relicious princis amorals, or exhaust one's and Clay strices after the strictest sects of Bibles strength; but it is a year of wall yablable power, and its worship as and cannot be ignored thus surreptis development depends on the deservance of the normal laws thously. It thinks the law should pounce on which underliedt. Dr. Pendelakhandevoted his life to the them, as it does on the Indians, and burn them discovery of these laws and their modes of operation, and out at once. We have no sympathy with polyga- he proposes in his work to show men and women how they my, and believe it the worst and basest form of may become strong clear-come and powerful. Clairvoymy, and to lieve it the worst and basest form of ance, in his view, is sim dy the light that the seer reaches through years of agony: the interior unfoldment of native these people are Charstians, and if this is a powers, and the comprehension and application of the prin-Christian country, and its government bound to cittles that underlie and overdow human nature and the protect Methodists and Baptists, it is equally physical universe, together with a knowledge of the princibound to protect. Mormons in their Christian bet, the distributions splitseas whereon the world, of space are

Litat to segarate fit replays Not priparable section in-Christians that once had a large society and built sion assume physical prepertion and magnitude to fright a temple within its limits—a temple not quite him back to temperance, virtue, and his forsaken God." He like Solomon's, but quite a cariosity. This writer declares the world we live in table "full of the pattering of further says, "If Pagan Mormons may not be ghostly feet, and the muste of spiritual singers." The audisturbed at Salt Lake, Pagan Hindoos within ther discourses pithily on the universal passion of Love, this country may not be forbidden the exercise of and shows how the white woman, in his opinion, knows the rites of their barbarous idolatry." We do not less of the foundation laws of love than the inhabitants of see why they should, except so far as it is necescertainly glimpses of great truths to be met with on these pages, which cannot but take powerful hold on the reader.

S. R. Wells, of New York, publishes an extremely acceptable little volume in a handsome style, which is calculated just at this time to revive true domestic sentiment and recreate happy homes. Its title runs thus: "Lirk AT Home; or, the Family and its Members; Husband, Wife, Religion is not a matter that can be regulated. Father, Mother, Brother and Sister; Relations and duties of by law, and the less the law has to do with it the each to each." By Rev. William Aikman, D. D. There are better for this country. If persons are involunta- some beautiful and impressive thoughts to be found on rily held in slavery, as Mormon wives, they these pages, which will do much good wherever they make

First Half Century of a Medium.

DEAR BANNER-It is not often that I intrude myself upon our columns, and should now perhaps avoid it, did I not of the sect of Mormons, let in the Infidels with hope that the incident which I am about to relate might the light of this nineteenth century, and science lead to other like recognitions of the valuable services ren

The evening of Monday the 6th inst., being the termination of the first half century in earth-life of Dr. Samuel Grover, it was deemed by his friends an appropriate occasion for a demonstration of their gratitude for the many services he had rendered them, both in sickness and in health, in his ever ready respondence to their call for succor by day or night, for the many happy occasions for spirit communion which he planned for their enjoyment and benefit, and for many other acts of courtesy and kindness. Accordingly, they assembled to the number of nearly fifty, at his residence in Cambridgeport. Various tokens of regard were borne there, such as vases, card-baskets; pictures, &c., and a luxurious casy chair was surreptitiously introduced within the drawing-room after the assemblage of the guests, the advent of which was the signal for the commencement of the more intellectual portion of the exercises. Accordingly, Albert Alden, Egg., in behalf of the company made a presentation address. Adverting to the circumstances under which they had gathered, he proceeded in a graphic and pleasing manner to picture the changes that had taken place within burns it, so the wood, hay and stubble of the moral the last half century throughout the world, and especially and religious world can be burned up by the burn- in our own country, the wonderful increase in its populaing fire of sin. War is the fuel of crime. All op: 1 tion, and the extent of its territory, the changes wrought by osition to crime fans and feeds the fire of crime, steam and electricity, and other agencies, in our social inincreases its intensity, and it burns brighter for tercourse, and more than all, the establishment within that it. Opposition to crime never lessens it, but al- time of the fact of spirit intercourse. Thanking the doctor ways increases it. Crime can never be destroyed for the many opportunities for spirit communication which he had given them, and expressing the gratitude that was felt generally for the success of his endeavors to heal the sick : for there are many who truly feel that their concease. There is no redemption from sin till sin tinued existence in earth-life is attributable to the doctor and the spiritual influences of which he is the instrument,) There is no cossation from evil till evil is not in fine, as a token of the esteem and respect which they had for him, Mr. Alden, in behalf of the company, presented him In the divine ordinance sin is unwittingly re- with the chair, trusting it would prove a solace in fatigue, as well as a tourenir of affection.

Dr. Grover responded in an appropriate manner, giving a sketch of his life from his birth on Boon Island, down to the present time, stating that as he had served in the capacity of apprentice previous to his embarking in the practice of the healing art, he still considered himself but as an ap-

Several pieces of original poetry written for the occasion were read and sung. One piece, written fat very short notice, however,) by Mrs. M. A. Archer Campbell, we here

FOR DR. GROVER, ON HIS FIFTIETH BIRTHDAY. Fifty years! fifty years! Warp and woof of hopes and fears! Hasting Fates by day and night, Twining meshes dun and white; Childlike clutching of golden strands, Flinging Life's shuttle with glowing hands; Staring aghast at broken threads, Knitting the breaking with wiser heads, What have yo woven with smiles and tears, Fates, through these wondrous fifty years?

Fifty years! fifty years!
Whirling to music of fairer spheres!
O'er sunny-browed heights and darkling shades,
Excelsior mountains and murky glades;
Bowers of beauty, and crumbling towers,
Loves amaranthine and withered flowers,
Excelsion your grant resistings was sweeping your grand resistless way, Hastening onward to brighter day; Whisper the rhythm the spirit hears. Harped by these tuneful fifty years!

Fifty years! fifty years!! Sorrow and gladness, and hopes and lears oble ambitions, and works of love-Failures, successes, and treasure-trove; Into thy life-web with faultless skill We have inwoven all wisely, well.

Rhythmic, advancing in time and tune,
Rounded, complete, in the great unknown,
Itallowed happiness; blessed tears!

Each had Lore's mission those fifty years!

Rich had Lore's mission those fifty years!
Rich with the treasures of purer spheres!
Sparkling with Gratitude's pearly dew!
Crowned with the love of the pure and true,
Bright with the blessings of loyal hearts;
Blossoming wishes a pledge imparts,
That the web of thy Life shall a glory be,
Rest thee contented with Destiny!
Welcome the promises, banish the fears;
Thy dawn is the brightest at fifty years!
Portion of the exening was occupied by must

A portion of the evening was occupied by musical manifestations, through the mediumship of Mrs. Cushman, the guitar being played in a lighted room. The cunning little spirit, calling herself Naomi, controlling Mrs. Collins, also contributed much to the pleasure of the occasion. After a period devoted to supplying the physical natures of the ompany with the delicacies of the season, and another for music and social intercourse, the party dispersed for their omes, happy in having occasioned happiness by a discharge of duty in acknowledding favors conferred.

May others do their duty in like manner, and be happy in on doing. The modest workers in the cause will then stand in the world in a more equitable position with the more pretentious.

Quincy, June 8th, 1870.

NEW PUBLICATIONS.

Opinions of the Press.

From the Badical.

My Appinity, and Other Stories. By Lizzie Doten. Boston: Wm. White & Co. This interesting book opens with the story of a This interesting book opens with the story of a sentimental poet in quest of his "affinity," who, after "sighing to the moon" through the pages of a newspaper, followed by "The Lone Lover's Lament," received a warm response from the fair "Myra." A tender correspondence ensued; they meet "by moonlight alone." After the first long embrace, spiced with kisses, he turns to gaze into the dear eyes which had looked down on him in his drawing and on heavens, she wear whiskers. his dreams, and, oh, heavens! she wore whiskers! But the "affinity" fever is not cured even by so bitter a dose. He continues his search for his un-

known angel.

A well-pictured scene in New York: a child standing on the rail near the Battery, with the arms of her lovely aunt around her, watching a large ship; childish questions full of witchery addressed to him; the apology of the lady, the graceful reply; the child's feet slip, and she falls into the water, from which our affinity-seeker saves her; then the gratitude of aunt and parents, at whose house he becomes a constant visitor, and at last finds in the aunt his affinity, and they are married.

After the first four years he spends his evenings in reading-rooms and oyster-saloons. Seven children, and lectures on his favorite sub-ject—added to which his wife had experienced re-

igion—convince him that he has made a mistake. Deserting his family, he goes in quest of his af-finity again, and proposes to a sensible woman after enlarging on the science of affinity, he re-lates all the circumstances of the case. She refers him to her father, who, being restrained from kicking him down stairs only by the consideration that he is more of a fool than a knave, lays the whole subject before him, and points out the baseness of his conduct.

The Sharma and penitence he returns, finds his the wiving with the fever, and his children half and short Masteve brings her back to life. In the pursuit of day he finds the gratification of his largiest desire, and the scene closes with the true and deserted wife the central star of a happy

home. the Requisite," possesses an exquisite charm, is two requisited that is two requisited charm, is two requisited that is a return that is two requisited that is a return that is the resulting on the carth, is unconscious of its earthly life; the other, "Professor Le Baron Harmoy," a noble man of great learning and princely pearing. And yet not more impassable is the bearing. And yet not more impassable is the gulf between Dives and Lazarus than that between this intuitive child of the spirit and this lord of the understanding. The book contains other interesting stories; and for our hour of pleasure and profit we thank our fair author.

Boston, Mass.
The women of our country owe the author of this work many thanks for portraying so vividly the injustice done to them by "public opinion," when they are guilty of any indiscretion, while for the same indiscretion man is judged much less harshiy. No one can read Helen Harlow's Vow without coming to the conclusion that wonan, in many instances, unjustly incurs the frowns of society for imputed offences of which she is conscientiously guiltless. The book is written in a mauner which makes it both entertaining and instructive.

From the American Spiritualist. THE HARVESTER: for Gathering the Ripened

Crops on every Homestead, leaving the unripe to mature. By a Merchant. Boston: William White & Co.

This is a choicely gotten up 12mo, book of 150 pages. Its author is a well-known successful business man, residing in the thriving city of Lynn, Mass., whose heart and hand are fully alive and busy in aiding every good and practical work, relative to the physical, mental and spiritual advancement of mankind.

SPIRITUALIST MEETINGS.

ANCORA, N. J.—The "First Spiritualist Society of Ancora" hold meetings each Sunday at 4 p. n. H. P. Fairfield, President; J. Madison Allen, Corresponding Secretary, Children's Progressive Lycoum meets at 10% A. M. Eber W. Bond, Conductor; Mrs. Emmeline E. S. Wood, Guardian.

dren's Progressive Lyceum meets at 104 A. M. Eber W. Bond, Conductor; Mrs. Emmeline E. S. Wood, Guardian.

Boston, Mass.—Mercantile Mall.—The Children's Progressive Lyceum meets at 10 A. M. D. N. Ford, Conductor; Miss Mary A. Sanborn, Guardian. All letters should be addressed to M. T. Dole, Secretary.

Temple Halt.—The Boylston-street Spiritualist Association meets regularly at this place (No. 18, up stairs,) each Sunday. Circle at 10 A. M.; evening, lecture or conference. The Children's Progressive Lyceum meets at 13 P. M. Conductor, Dr. C. C. York; Guardian. Harriet Dana.

Note Fra Hall, Tio Tremont street.—The Golden Era Association holds three sessions each Sunday. Spiritual experience and conference meeting at 10 A. M.; discussion at 24 P. M.; lecture at 74 P. M. President, Dr. J. C. Chesley.

Hospitalier Hall.—Free public circles are held in this hall, 593 Washington street, Sunday mornings, at 103 o'clock.

BUFFALO, N. Y.—The Buffalo Spiritual Association hold meetings at Lyceum Hall, corner Court and Pearl streets, every Sunday at 10 M. A. M. and 74 P. M. H. D. Fitzgorald, President; B. P. Froggatt, Treasurer; George F. Kittredge, Secretary. Children's Progressive Lyceum meets at 24 P. M. Lester Brooks, Conductor; Mrs. Mary Lane, Guardian.

Baltinger, Mp.—Saratoga Hall.—The "First Spiritualist Congression of Religious".

BALTHOORE, MD.—Saratoga Hall.—The "First Spiritualist Congregation of Baltimore" hold meetings on Sunday and Wednesday evenings at Saratoga Hall, southeast corner Calvert and Saratoga streets. Mrs. F. O. liyzer speaks till further notice. Children's Progressive Lyceum meets every Sunday at 10 A. M.

ther notice. Children's Progressive Lyccum meets every sunday at 10 A. M.

Broadkay Institute.—The Society of "Progressive Spiritu alists of Haltimore." Services every Sunday morning and evening at the usual hours. evening at the usual nours. CHARLESTOWN, MASS.—The Children's Progressive Lyceum meets every Sunday at 10½ A. M., in Washington Hall, 16 Main street. Mr. — Cole. Conductor; Miss 12. S. Abbott, Guardiau; N. G. Warren, Musical Director.

CAMBRIDGEPORT, MASS.—Children's Lycoum meets every Sunday at 10½ A.M., at Harmony Hall, Watson's Budding, Main street. E. A. Albee, Conductor; Miss A. R. Martain, Joardian.

CHELSEA, MASS.—The Bible Christian Spiritualists hold meetings every Sunday in their Free Chapel on Park street, near Congress Avenue, commencing at 3 and 7 r. M. Mrs. M. A. Ricker, regular speaker. The public are invited. D. J. Ricker, Sup't.

o. Meker, Sun't.

Chicago, I.L.—The Spiritualists hold meetings every Sunday in Crosby's Music Hall, at 10% A. M. and 7% P. M. Children's Progressive Lyceum meets in the same hall immediately after the morning lecture. Dr. S. J. Avery, Conductor. Speaker engaged:—Mrs. Emma Hardinge during June and July.

DORCHESTER, MASS.—Meetings will be held in Union Hall every Sunday and Thursday evening, at 8 o'clock. Admit-

DEANSYILLE, N. Y.—Spiritualist meetings are held every second and fourth Sunday of the month. Mrs. E. A. Williams, speaker. FONBORO', MASS.—Progressive Lyccum meets every Sun day at Town Hall, at 10} a. m. C. F. Howard, Conductor Mrs. N. F. Howard, Guardian.

HINGHAM, MASS.—Children's Lyceum meets every Sunday afternoon at 23 o'clock, at Temperance Hall, Lincoln's Building. E. Wilder, 2d, Conductor; Ada A. Clark, Guardian. Lowell, Mass.—The First Spiritualist Society meets in Wells Hall. Lectures at 2½ and 7 r. N. Children's Progressive Lyceum meets at 10% a. M. J. S. Whitney, Conductor; Mrs. True Morton, Guardian.

True Morton, Guardian.

LYNN, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening, at 3 and 7 r. m., et Cadet Hall.

LEOMINSTER, MASS.—The Spiritual Society hold meetings every second and fourth Sunday of each month, at Prittan Hall. W. H. Yeaw, Secretary.

MILAN, O.—Society of Spiritualists and Liberalists and Children's Progressive Lyceum; meets at 11 a. M. Hudson Tuttle, Conductor; Emma Tuttle, Guardian.

Noord Science Mass.—The Spiritualist Association hold

Conductor; Emma Tuttle, Guardian.

NORTH SCITTATE, MASS.—The Spiritualist Association hold meetings the second and lest Sunday in each month, in Conhasset Ifall, at 10 A. N. and 2 P. E. The Progressive Lyceum meets at the same hell on the first and third Sunday at 10 A. N. D. J. Bater. Conductor; Deborah N. Merritt, Guardian: Edwin Studiey, Assistant Guardian; Waldo F. Bates, Musical Director; J. N. Morris, Librarian.

New York City.—The Speciate of Progressive Statistics.

NEW YORK CITI.—The Society of Progressive Spiritualists held meetings every Sanday in Apollo Hall, corner of Broadway End 24th street. Lectures at 10½ a. M. and 7½ p. M. P. E. Farasworth, Socretary, P. O. box 5679. The Children's Progressive Lyceum meets in the same hall at 3½ p. M. Dr. D. U. Martin, Conductor.

Martin, Conductor.

PLYMOTTH. MASS.—The Spiritualist Association hold meetings every Sunday in Levden Hall. L. L. Bullard, President; Mrs. T. Bartlett, Treasurer.

PHILADELPHIA, PA.—Children's Progressive Lyccum No. 1, meets at Concert Hall, Chestnut, above 12th street, at 39 A. M., on Sundays.—Lyccum No. 2, at Thompson street church, at 10 A. H. Mr. Shaw, Conductor: Mrs. Mary Stretch, Guardian. The First Association of Spiritualists has its lectures at Harmonial Hall, corner 11th and Wood streets, at 3M and 8 P. M., every Sunday, —Children's Union Progressive Lyccum meets at Washington Hall, corner 8th and Spring Garden streets, every Sunday, at 10 A. M. Damon Y. Kligore, Esq. Conductor: John Kirtpatrick, Assistant Conductor; Mrs. B. Ballenger, Guardian; Miss Hattle Balley, Assistant.

PONTLAND, ME.—Congress Hall Association meets for so-

Ballenger, Guardian; Miss Hattle Balley, Assistant.

PORTLAND, MR.—Congress Hall Association meets for social conference every Sunday at 3 o'clock P. M. Jaseph B.,
Hall, President; Mrs. J. K. King, Cor. Sec'y. Children's
Progressive Lyceum at 10½ A. M. Joseph B. Hall, Conductor; T. P. Beal, Assistant Conductor; Mrs. R. I. Hull, Guardlan; Miss Ella Bonney, Musical Director.

RENSBELAER, IND.—"Society of Progressive Spiritualists"
meet every Sunday, in Willey's Hall, at 10½ A. M. I. M.
Stackhouse, Secretary.

SALEM, MASS.—The Spiritualist Society hold rectings every Sunday at Lyceum Hall, at 3 and 7½ P. M. Walter Harris,
President; Henry M. Robinson, Secretary; Mrs. Abby Tyler,
Treasurer.

President, C. B. Campbell; Vice President, Mrs. H. H. Ladd; Recording Secretary, H. H. Ladd; Corresponding Secretary, John Gage; Treasurer, S. G. Sylvester. The Children's Lyceum meets at 12 p. M. Dr. David Allen, Conductor; Mrs. Julia Brigham, Guardian; Miss Ella Beach, Musical Director; D. F. Tanner, Librarian. Speakers desiring to address said Society should write to the Corresponding Secretary.

WORCESTER, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening, in Lincoln Hall.

Sunday afternoon and evening, in Lincoln Hall.

WILLIAMSBURGH, N. Y.—The Spiritual and Progressive Association hold inectings and provide first-class speakers on each Thursday evening, at the Masonic Temple. Admission 10 cents. II. Witt, Secretary, 92 Fourth street.

WASHINGTON, D. C.—The First Society of Progressive Spiritualists meets every Sunday, in their (new Harmonial Hall, opposite Metropolitan Hotel, Pennsylvania Avenue, between 8th and 7th streets. Lectures at 11 A. M. and 72 F. M. Children's Progressive Lyceum (T. B. Caldweil, Conductor; Miss Marion Litchield, Assistant Conductor; Mrs. Rowland, Guardian of Groups; Mrs. B. F. Clark, Assistant Guardian) meets at 123 o'clock. John Mayhew, President.

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